

# Racial Consciousness - 1918

TARRYTOWN, N. Y., NEWS

MARCH 15, 1918

## DEFENDS NEGROES

Editor Daily News:

I wish to commend you for your excellent editorial in Monday's News. It should be reprinted and sent all over the country.

There is one fault I find in your editorial. You spoke of how the call for volunteers failed, but you did not give the reason. I can supply it for you. You only failed to state that after it had been stated the kind of volunteers wanted, where to apply, etc., it stated "Only white men."

In that statement is the key to all American failures. In positions of consequence "Only white men" need apply. The natural sequence is that only white men are filling high positions and half of them are traitors, either profiting for themselves or the enemy country. If a man wants an office the chief qualification he needs is to be white.

A few weeks ago thirteen negro soldiers were hung. Were those thirteen traitors? No. They had only defended a negro woman and, being endangered because of it, fought in self-defense. They were hung. A white man caught with condemning papers or evidence wholly against him is either released for lack of evidence or imprisoned, to live on the people's money. The white officer who said he would surrender his patrol to the Germans whether the Americans outnumbered, or were outnumbered, did he hang? No. He was imprisoned. If Phillips, the pacifist, who caused the disturbance at Upton, were a negro he would have been hung. Those thirteen negroes had seen service under Pershing on the border. The gallows was their reward.

You spoke of contributing to the Y. M. C. A. My candid opinion is that the "C" should be stricken out of both Y. M. C. A. and Y. W. C. A. They are institutions of hypocrisy. On the cornerstone of the Tarrytown Y. M. C. A. is the inscription "Christ himself is the cornerstone of this building." Mockery.

Can a negro join the Y. M. C. A.? No. Christ taught "Love ye one another." He did not say, "If his face is white." He loves the black man as well as the white. If this is not true, religion and Christianity are farces. The Y. M. C. A. admits anyone except negroes. If negroes want a Y. M. C. A. they must have it distinct, with "Colored Branch" stuck over the door. There isn't going to be any separate Heaven. The Y. M. C. A. says, "Soldiers and sailors welcome; your uniform is your pass." I suggest they add "If your face is white." This would do away with their present sin of hypocrisy.

Think these things over. Germany tried to buy the negro in the South, where they are treated the worst. She failed. Offer the same to the pacifist the pro-German or I. W. W. Hang thirteen soldiers of any other nation-

ality. If any other nationality was disgraced like the negro in the South, would they volunteer for service or fully submit to draft? Has America dealt fairly with the negro?

The call that was sent out for volunteers failed so miserably is a

**THE STRANGE CASE OF DR. W. E. B. DUBOIS.**

*The Planet*  
Editor John Mitchell, Jr.,  
Richmond, Virginia.

Sir: The principles for which *The Planet* stands are to be commended. First, last and all the time it has held fast to the program at first mapped out. Early in its history did it declare for racial justice, based on the Divine Law of equality of man, and valiantly and unremittingly has it fought for its set-up standard. Times and conditions have changed but steadfastly and tenaciously has *The Planet* clung to what it believed to be right. Nor did it at any time lose nerve and flee the scene of action.

It is easy enough to stand afar off and hurl stones into a crowd that is fighting among themselves, but the institution worth while is the one that in the face of abuse and even danger courageously flings its banner to the breeze, declaring it self ready and willing to share with its people some of the difficulties and sacrifices that are necessary and incident to a successful prosecution of its Cause. *The Planet* has at all times shown discretion as well as race pride. It has proven itself diplomatic without sacrificing any of the qualities of straightforwardness and manhood.

## THE CAUSE OF THE TROUBLE.

The recent dilemma in which Dr. W. E. B. DuBois found himself is perhaps partly due to the fact that he deserted. It is possibly partly due to the fact that he has held himself aloof from his people and set himself up as the unquestionable criterion of twelve million blacks.

"No one who essays to teach the multitude," (if this is Dr. DuBois' editorial) is in itself an exponent of the train of thought that has led Dr. DuBois unto his present embarrassing situation. "Some men are born great, some achieve greatness and some have greatness thrust upon them," may now easily be supplemented with "and some thrust greatness upon themselves."

## OUR HOPES HERE.

The majority of the Negroes of this country have been in the Southland. His hopes and aspirations, as Dr. R. C. Woods says, are in the South. His fortune and misfortune and his problems have all been centered in the South. He is physically and mentally adapted to the South

land. Here in the South is he understood and appreciated, even though at times unjustly persecuted and flayed by discriminating legislation. Thru all of this what progress he has made, has been made in the South. In the South he is a factor—an economic factor—and an establishment.

If this is true, then, how can his problems be threshed out and settled with any degree of satisfaction anywhere but in the South? Dr. DuBois deserted when he left the multitude he essayed to teach and attempted, from what he believed to be an exalted place, to do the teaching, leaving the ignorant multitude in the meantime to the mercy of its ignorance and the Thing from which he thinks he is trying to save it.

## MUST FIGHT WITH IT.

*The Planet* and other noble institutions have remained on the actual scene of the struggle and have neither given nor asked any quarter. They have been as radical in their demands for racial recognition and economic freedom as the dictates of good journalism and breeding would permit. Can you fight for the uplift of a people without fighting with it? Could *The Planet* and its contemporaries have done the good they have accomplished had they deserted the scene and gone afar off for the sake of personal safety and comfort?

God moves in a mysterious way, and it may be that the Provident Hand of our Father laid heavy on the shoulders of the Board of Directors of the National Association for the Advancement of Colored People when that board upset the arrangements for the appointment of Dr. DuBois.

Faithfully yours,

**FRANK HOWARD HALLION.**

Hopewell, Va., Box 1042

September 7, 1918.

*Race Studies*  
The world grows larger and larger thru these momentous days of war and the stupendous political and commercial movements growing out of war. The great moral issues growing out of the great conflict clarify the moral and spiritual visions of men and prepare the way for bigger things in the greater field of spiritual readjustment and spiritual relationships in the years that bring the long sought permanent peace.

*Savannah*  
We shall have a new diplomat, a new business man, a new preacher in the days of the new reconstruction.

In their visions, their souls and their undertakings, all men, of all creeds, colors and interests, mutually grow apace with this growing world.

As we mature, as the experience broadens and multiplies, as the vision

clears and the mind grows more keen, the spirit of self-assertion and self-discovery more pronounced; as the spirit it becomes sensitive because proud; the shortcomings of our kith and kind prey upon us, as they loom up in depressing contrast with the worthiness of the race. The defects are no more grievous than in the past years, but more discouraging against a brighter background of hope, through a growing interest and a broader view.

We have made ~~that~~ advances in fifty years; we have had splendid successes in many lines of progress and racial initiative. It is these splendid records that heighten and sharpen the contrast between good and ill of racial characteristics. A small blemish on a highly polished surface grates more than a rough scar upon the ordinary.

The higher the grade we attain, the greater the hunger for the unattained. We feel the unremitting impulse to seek for the bigger things of life; to breathe the larger atmosphere; to influence civilization in which we live, in all human ways.

We must grow and vision; we must take hold of the civilization and the affairs of life all around us, consciousness and determination of the manifold meaning and far-reaching consequences of our acts. We must sense the necessity of racial advancement to determine our course. Would that we could impress upon twelve million souls, the thought that, though the pressure from the outside is unkind, unrelenting, illegal, still the lack of excellence and strength from within gives basis for what we suffer from without; and could we but dream full redemption from the ills and defects from within, we had already overcome without and within.

This is an idle philosophy and hope, maybe, but does it not pay to turn the minds of the millions toward the dream of perfect manhood—toward the thoughts that "we ourselves are heaven and hell"—and that, much as we see the causes of distrust and apprehension arising in the wrong motives of others, we may still seek the way of millennium through ourselves?

As a race and a separate people and a distinct group, we must yet acquaint the world with the ideals which we have developed or adopted, and for which we are willing to pledge the truth of twelve million souls. The great world, and growing greater, does not yet know us, does not know our heart-beat. We are afar off,—the world has heard about us, and just

now is hearing more; alas, more often, from the lips of another.

Lately, through fate, our voice has been heard in the market places and in the courts. Not accidentally, but providentially "we have been seen of men;" we are not as much "beneath the veil" as we have been; we are emerging from the shadows, into the sunshine,—somewhat. Shall we not turn the clearest, surest thought of our men of big minds to the task of utilizing the present rare times, to set us before the world which knows us not?

We are reveling, still, in little areas; we are dealing yet with little things; we are still provincial, shortsighted, looking downward.

What is it we lack? Is it mind? Is it organization? Is it unity? Can one or can one hundred or can any group organization, speak to the world as the representative of our twelve millions on any cardinal interest? Could the race be moved in one accord on any principle which affects our racial well being?

If we can be represented as indicated, we have the essential unity which every people must possess. If the voice of no individual, no group, is authorized and empowered to speak for the race in the public arena, we look and really and actually. We must be up and doing. We must begin to think, to do, to act. We must venture to put our national concerns in the forum of peoples. We must unite; we must organize.

The world has grown much larger in the recent years, in the events and relationship of the past four years. It will be larger still in the next four, no doubt.

The visions and concepts of me, joke to me. It reminds me of a sign said to be hanging in the public park of Houston, Texas. It forbids trucking, scattering waste paper and committing nuisances and underneath in small letters, as if an afterthought, is written "Negroes keep out."

BEATRICE M. CONWAY.

**DR. DUBOIS**

*Richmond Independent*  
8-31-18  
Dr. DuBois, editor of "The Crisis" has been the butt of much criticism because of his editorial in the July number in which he advises that we "forget our special grievances and close our ranks shoulder to shoulder with our own white



fellow citizens ---- that are fighting for democracy." The editorial followed so closely by Dr. DuBois' appointment as Captain in the Intelligence Department of the Army has been construed by some as a "back down," hence the harsh criticism.

The Independent is not disposed to impute the motive of Dr. DuBois in accepting a captaincy in the Intelligence Department. But at this time demands that we contribute our all to the great cause for which our nation fights. We, therefore, assume that patriotism urged Dr. DuBois to accept this position rather than selfishness. (if accepted he has.)

Now, as to the editorial itself, we fail to see anything in it to justify all the harsh criticism which has been heaped upon the writer. That we "close our ranks" and "stand shoulder to shoulder with our white brethren" in the common struggle is what we all should do and this has been the attitude of the entire race as reflected through its papers, magazines and leaders.

Of course we do not have to forget our wrongs, or the injustices that have been done us, to do our duty but if they are nursed, is there not a danger of destroying our efficiency? of making us slackers? We have maintained that the proscriptions, "jim crow" laws and other indignities, while they abridged or denied, did not destroy our rights to citizenship. Right of citizenship carries with it all the duties and responsibilities of citizenship. Likewise duties and responsibilities of citizenship must guarantee the rights of citizenship. The Negro must be no slacker in this war. Every

ounce of his strength must be thrown into the fray. And so not only Dr. DuBois, but all of us everywhere must "close the ranks" and stand shoulder to shoulder with our allies in this fight for world democracy. The "forget our grievances" may have been an unhappy expression, but anything which will tend to hinder the best efforts of all us in the present crisis must, for the present at least give place to the paramount issue lest we lose the larger opportunity of helping to usher in the new day that is surely dawning. "He who would enjoy the fruits of victory need not fight."

#### MAJOR SPINGARN AND THE GUARDIAN.

Major Joel E. Spingarn has been under the fire recently of the Boston, Mass., Guardian. That journal asks if he is playing double. The Major is a most lovable man and his interest in the progress and advancement of the colored people along all lines cannot be doubted by those who have observed his efforts in their behalf. Still we are of the opinion that he has been cruelly deceived in some quarters relative to the rights and privileges accorded to colored people by some of the representatives of the War Department.

We heard him make the statement that after an investigation he was of the opinion that Col. Charles Young was fairly dealt with in being retired and that the official board had not treated him unfairly. This depends upon the way you look at it. If a white man, who is suffering from similar ailments is retained in the service of the regular army and the colored man is retired, the colored man is not treated fairly. We published recently where men totally unfit had been accepted for service over their protests, where men apparently fit for service, but who would have obtained commissions in the army if accepted, had been rejected.

This is treating them unfairly. If a man has high blood pressure or

Bright's disease of the kidneys and he does not know it, and it does not in any way incapacitate him in the discharge of his official duties, what difference does it make to the man or to the service? If Colonel Charles Young with high blood pressure and Bright's disease of the kidneys has been able to ride five hundred miles through the country on the back of a horse without undue fatigue or physical injury, a thing that we could not do, although we have none of these ailments, what better evidence is needed to convince anybody that he is fit for service?

If Col. Charles Young is ready to risk his life and limb in facing German machine guns and this life belongs to him, why should he not be given an opportunity to show the kindness of stuff that is in him. We do not feel disposed to criticize severely our well meaning friend, even though he makes a mistake sometimes, but when he accepts reports at their face value concerning a colored officer, whose next line of promotion in active service would make him a brigadier general, we are of the opinion that he has forgotten that we live in a country, whose atmosphere is made up of nine-tenths race prejudice and one-tenth fair-play for all races.

#### SAGE COUNSEL FOR BOTH WHITE AND BLACK.

One of the most patriotic appeals coming to our attention of late is that made by Editor Isaac Fisher, of the Fisk University News, published at Nashville, Tennessee. The tone is so lofty and unselfish the viewpoint throughout that it deserves to be widely disseminated. Taking as his text the metaphor, "Do not Rock the Boat," the editor rebukes the folly of introducing any intestine quarrels or differences into the national craft at this crucial period, when every such antagonism serves to affect detrimentally the welfare of the republic, and give aid and comfort to the enemy with whom we are at war. The public is reminded that labor and capital, for the period of the war, at any rate have effected a kind of truce which it is hoped will last until peace is declared. In other words, they will desist from rocking the boat. It is recognized that the fortunes of both are at stake, and only by pulling together is the haven of safety attainable. One other grave question the nation must consider at this time especially, is the race problem, and the editor of the Fisk University News

admonishes the Negro race in particular, admonishing his people that the important thing to remember is that the United States is at war. Says he: We need unity, we need good will, we need a vision of the finer things for which the nation stands, while we carry our cross during the holocaust of war. We were born here; and in so far as we are able, we are to that extent responsible for the perpetuity of the government. If it were not so, the government would not have asked us to offer our lives in its defense. We know that the most serious question before the American people is the race question. It is the only one which men seem unable to discuss without losing their temper. It is the only question which threatened the death of the republic. You and I know this; and we are compelled to become sober when we think about it.

Knowing all the Negro's grievances, his sorrows, his humiliations, his heartaches, the editor earnestly entreats his people not to rock the boat at this time. He cautions that "every racial disturbance which turns the attention of the country away from the great war task before us gives comfort to the enemy by letting him know we are not united." He makes a strong plea for the curbing of any resentment, for the exercise of supreme self-control. Rocking the boat by indulging in bitter words, resentful deeds showing a disrespect for law, evincing arrogance, harboring memories of injustices, real or fancied, is to imperil the republic. It is equally the duty of the white south and the white north not to rock the boat, points out this thoughtful exhorter; it is no less obligatory on them to waive their own grievances against the Negro for the present, with the same object in view.

Whatever may be the resentments, however, of white north or white south, of the Negro everywhere, they must give way at this time to the transcendent needs of the republic hence the reiterated editorial admonition, "Do not rock the boat." The commendation of all loyal citizens, white and black, is due to the patriotic editors of the Fisk University News who echo the sentiments expressed by Mr. Arthur D. Wright, state school inspector of the department of public instruction of Virginia, who declares he has seen nothing bearing on the subject that approaches the editorial herein noted for wisdom and good advice. He adds, in a letter to the Fisk University News: "Such expressions as you have put down in this instance are the things that are counting in maintaining good racial relations, and helping those of us who are striving to be of help to your people." (Richmond Va., Evening Journal, January 7, 1918.)



MR. DUBOIS

What will DuBois do? That question is being asked concerning the editor of the Crises since he is taken on a captaincy in the army. It is understood that he has been appointed to a place in the army department and that he will be stationed at Washington, where he will draw a comfortable salary and will be known as Captain DuBois. In the meanwhile it is not certain that he will relinquish his editorship of the Crises, which also carries with it a handsome sum per annum.

One is sometimes asked to be saved from his friends, not meaning quite the same, however, as the former admirers of DuBois mean when they question his shifting attitude as it concerns them and the government. His friends in this case are attacking him most ferociously, insisting that he has deserted the cause, betrayed his trust and the rest of it, simply because he declares for closed ranks during the great struggle so that the country presents a united front to the enemy. It is surprising to know that his adherents held their cause so violently in opposition to the Government. The confession, so to speak, savors of certain European societies, and which seem necessary if the common man is not to be ground to nothingness between the upper and nether millstones of perplexing circumstances. Their animus, their objects of attack have been the governments, and because the governments per se had declared against them in one way or the other. We have no such condition in this country, so it is surprising that DuBois is thought of in the sense of surrendering to a government that has hounded him and his kind.

If our race is harassed or hounded, or mobbed it is not at the instigation of the government. The American white people are the Negroes' opponents if we may think of it in such a severe way. Not all of them in the strictest sense by any means, but the opposition is not centered in any government, national or community, further than that known of the entire white people. If we are opposed in a governmental sense it is because the people are the government. It is true and helpful that the government as such has much influence in allaying the passions of the people. So when President Wilson speaks it is most salutary, but at the same time it may not change the situation one jot or tittle. And it will be noticed that his speech against mob violence was no more than advisory. It may seem a hard, strange condition that Mr. Wilson can declare war, and which sends hundreds of thousands of men to the firing line with its awful meaning, yet he can not speak the mob out of existence, nor can he change the prejudices and discrimination any more than a leopard can change its spots. To reg-

ister on the side of law and order is the most that can be expected of him.

The point is that we have no right to maintain institutions or organizations as they were known in the Russia of the past, when the officers of the government acted above the people as it concerned certain classes. It is surprising that a man like DuBois deliberately set about opposing the government as his many friends seemed to think, and, who declare themselves that way through their expressions of horror at seeing him now go to the opposition. A traitor to those societies of Europe are due the condemnation of men, for they are fighting a peculiar oppression and which does not come from the people generally; it comes from classes based on wealth and caste.

As we see it there is no room in this country for societies that seek to thrive because they oppose our governments. For they are just as righteous and humane as the people, and even more so. If there is apprehension and punishment for mob violence it comes from the governments, and never from the people, who could be just as vigilant in one instance as the other. More than likely we borrow the idea of governmental opposition from what we know of those European societies, but it is readily seen that it is simply a habit and not founded on reason. The conditions are in no sense similar.

Perhaps we serve no purpose in this somewhat of an exposition, but at that we are to know the truth if we would be free. We have nothing to say against those societies that operate among us, because our objectives are the same. But it will be infinitely wrong if the notion obtains among us that we are beset by the government and that in order to survive we must organize and strike back. The American government is admirable, just as it is advertised by Mr. Wilson and the great men of the nation. It is as nearly ideal as the human mind can conceive government to be. If our race suffers it is because the people will not subscribe to its high principles. Incidentally bad men reach Washington, but they are soon swallowed up in the great spaces of civil righteousness, becoming in time things of innocuous desuetude, to use the picturesque language of Grover Cleveland. Then harking back to the old saying that in republics the people are king, and which is absolutely true, we will appeal to the king, fight him or what not, bearing in mind that he is every man about us and no special set or sets of people. Mr. DuBois and his organization was right when it struck at the people, trying to bring about a reformation among them, and not an organized government as such. With this view in mind there would be no reason to question Mr. DuBois' acceptance of an army captaincy. If we contend right there can be no betrayal of trust. The trust is not to

undo the government, but to win larger consideration of the people.

In other words they would say that DuBois should not try to serve two masters.

Indianapolis and vicinity is sweltering right along through here, but no one is inclined to say anything much about the heat in view of what happened last winter. It was a great lesson on preparedness. Even the little children are making ready for what may come.

If we should choose to call ourselves Negroes, or if it just happened that we are so called the name is nevertheless proper since it distinguishes a race from all others. "Negro" does not mean a class name as "horse." We have a class name. It is the same as that of other races. We do not need two. The word is due a capital "N." There are no precedents that argue otherwise.

We should never have been at open ranks with the government, Mr. DuBois. And furthermore, we ought to be today what we were yesterday. If we are sure of our premises there can be no such thing that suggests a backward step. At any time, at all times, we should stand for law and order. At no time should we oppose the government when the remedy lies with the people.

Our white fellow citizens have declared against the hyphenated Americans, and they should go still further, declaring that Americans should be so without any class distinction whatever. This, of course, would not get rid of our race which may still be as clannish as the Jews and yet be first class American citizens. The Negro remains the only nationality in America that is referred to in a race way generally. The fact keeps up a high division of the peoples, advantage being taken of the fact to the hurt of the one race. When we are all plain American citizens much of the contempt known will pass away, thereby reducing friction that is purely racial.

John W. Lewis of Washington, D. C., is one of the notable Negro personages of that city. His career has been most unique and if studied will prove helpful to the many who think that the world is against them. Mr. Lewis worked out his own salvation, beginning at the very bottom rung of circumstance—a hod carrier. Prejudice or discrimination did not prevent him from saving his money. He saved and put his earnings to good use. He had the one talent but he refused to bury it. In time he called a small group of his fellow laborers about him; he urged them to unite their money in some useful, helpful enterprise. A savings bank was the result, an institution that suggests always the industrial remedy—saving. From all accounts the bank is a fea-

ture of Negro enterprises at the Capital City. It is an incentive to save and more. It teaches a valuable lesson of self help and lifts up the race just so much because of its existence and because it helps in giving variety of employment to the race. Mr. Lewis is further interested in a five-story fireproof building now being constructed. It will have all of the latest improvements by way of hotel equipment.

## HOW SHALL THE WORD "NEGRO" BE WRITTEN?

Journal and Guide Editorial Brings Sympathetic Endorsement From Norfolk Citizen

PROPER USE OF THE WORD

Writer In Sunday School Times Gives Reasons Why Word Should Be Capitalized

Our editorial in last week's issue on the capitalizing of the word Negro struck a responsive chord. We received a letter from Mr. J. J. Pitt, a prominent Norfolk citizen, calling our attention to the recent action of the Sunday School Times, a periodical of national circulation, in deciding to capitalize the word in future, and also to an article on the subject which appeared in a recent issue of the Times. In his letter Mr. Pitt said:

"The enclosed clipping from your editorial page brought back to my mind an article I read in a recent issue of 'The Sunday School Times.' The writer in the 'Open Letters' in that paper, as well as the notes by the editor, indicate that this subject you have opened up in your columns is not to be lightly passed by; nor will it be passed by unnoticed by those who desire to see justice done to all."

The article from The Sunday School Times follows:

How Shall We Write "Negro"?

In the words of explanation at the head of the intensely interesting article, "How to Have Male Quartet Music," in The Sunday School Times of September 29, I noted, "Welsh people, negroes, and Filipinos." I have frequently noted in your great paper

this discrimination in spelling names of races. Though I never heard a Negro make any reference to it, I have often thought it must be painful to many intelligent Negroes to note in our literature the common custom of spelling which seems to exclude them from the human race.

I think the name of every race, except one, and almost every section of a race, is spelled with an initial capital letter, such as Indian, Troquois, Eskimo, Innuvit, Hottentot, Bantu, Negro, Algonkin, and even Yankee. But the usual name for the black people is spelled, even in a long list with these others, as though the black people were not really any part of the human race except by sufferance or accommodation. I wonder if this custom has come down from the long-time usage of holding the black people as chattels or cattle, and the continued unwillingness to accord them an unquestioned standing among the human beings. Of all the oddities and inconsistencies of our language, this seems to me the most uncalculated for and really unkind (not to say heathenish and cruel).

I note that Edward A. Steiner (and doubtless other writers of books) spells Negro with a capital letter. I noted also, on the death of Dr. Booker T. Washington, that one or two high-class periodicals spelled the word the same way. I wonder why every Christian periodical, like The Sunday School Times, does not break the barbarous custom of making the unfair discrimination. The beauty and bravery and originality usually found in your paper make this unfairness stand out more prominently than in some other papers. It seems as though writers considered that racial name unworthy the high place often accorded to the enterprising spirits of its people. I am convinced it is not so intended. But why is the discrimination tolerated by such excellent Christian people as the Editor of The Sunday School Times and the contributors thereto?

It seems to me that a change of custom here on the part of Christian writers and periodicals would very much help to lift with a letter a race to its proper place among human beings and do them the justice already too long withheld—A Massachusetts Pastor.

Let us "lift with a letter" the Negro race! Perhaps the common custom of writing the word without a capital finds its reason in the fact that "negro" simply means "black," coming from the Latin niger, or "black." While the word Negro has been applied especially to those of African blood, "and particularly one belonging to the stock of Senegambia, Upper Guinea, and the Sudan" it is authoritatively applied also "in a wider sense to the woolly-haired type of mankind." And therefore it has perhaps been used without a capital letter as one would speak of the yellow race, or the white race; so the black or negro race.

But there are undoubtedly instances of other similar names, always capitalized, which have a derivation no more entitling them to a capital letter than the derivation from the word "black." And it seems wholly reasonable and courteous and fair to recognize the splendid people now



commonly called "negroes" as entitled to the same dignity and consideration shown in the capitalizing of any other "proper name" of a people.

In order to give readers of The Sunday School Times an authoritative word on this interesting point, the question has been referred to Professor Jerome Dowd, Director of the School of Commerce and Industry in the University of Oklahoma, an ethnologist of high standing, and a leading authority on the Negro; he is author of a monumental work in several volumes, "Negro Races," the third volume of which is about ready for the publishers. Professor Dowd writes to the Times:

The word Negro should be always written with a capital letter, not because so doing pleases or displeases the people called Negroes, but because it is a word now universally used to define a racial group. As originally used it meant in Latin and Spanish language "black" as distinguished from white. Since it has become a racial term it is incorrect to spell it without the capital.

I so spell the word in my books on the Negro Races, and so do all modern ethnologists, and scholars generally. The newspapers and magazines from habit print the word without the capital.

The Sunday School Times is grateful to the Massachusetts pastor for having called attention to this unintentional slight to a people, and error in good writing, evidently prevalent in the public press as in these columns. The Times will gladly follow the custom, hereafter, of capitalizing the word "Negro" wherever it occurs. And it heartily recommends this custom to all other periodicals, religious and secular.

## FREEDOM AND LIBERTY

*The Richmond Plaindealer*  
April 20, 1918  
NOTED SOLDIER AND BRILLIANT  
POET WRITES OF COLORED  
MAN'S TRIBULATIONS.

(By Lucian B. Watkins)

Brethren, let us not deceive ourselves. Freedom and Liberty are not synonymous. Freedom is an Exit; Liberty is a welcome. The prisoner has Freedom when he is released from prison. He has Liberty only if he may enter and enjoy the institutions that administer to his desires, necessities, comforts and refinement, the legislative halls of his country, and has his ballot of citizenship.

Freedom is a passport out into the open. Liberty is a privilege to go out, into, throughout, and through—at the option of the one liberated. The uncaged bird has the freedom of the open air, but has not the liberty

to enter and feast upon the "fat" crumbs that fall from palatial tables of plenty. Liberty is good-will and kindness, an invitation to the needy.

"A house divided against itself cannot stand." This was true when first spoken by Christ, it was true when repeated by Lincoln, it is true today. We called our Civil War the Southern Rebellion because the Southern States rebelled against the Federal Union that sought to free the Negro slave. These same States rebel today in refusing Liberty, in its larger sense, to the Negro within their borders.

Abraham Lincoln, Frederick Douglass, John Brown, and the rest of the soulful abolitionists, through the Civil War, gave Freedom to the American Negro. Who will give him Liberty? Mr. Moorefield Storey, through the National Association for the Advancement of Colored people, would liberate him from the legislative slavery of unjust "laws."

Every man and woman in America should know about this Association, headquartered at 70 Fifth avenue, New York City. It has a membership of about twenty thousand (20,000,) about twenty percent. of which are white, the rest are colored. It is of national and even international importance that this Association succeed. It will succeed.

It is the only kind of Democracy that deserves to succeed. The advancement of colored people is the advancement of white people, as well. Truly, all the world is kin.

"A house divided against itself cannot stand." Our National House is divided. Anti-Democracy signs, "For whites only" and "For Negroes only" are a disgrace to the House in which we live. Anti-Liberty cars, "For colored people only," run into our National Capital. Another shame. One half of our (Un-) United States heaps "legal" humiliations and insults upon the unprotected heads of colored people. Our National House tolerates these things, calling them "States' Rights." A voice within the heart of every fair-minded American tells him these things are, in truth, States' Wrongs and not States' Rights.

"A house divided against itself cannot stand." "Our Union cannot exist half slave and half free," said Lincoln. He was right. Let us face an ugly fact. The Negro in our midst, through our camouflage Democracy, is—

### SLAVE YET

His hands are loose. His feet are free. He is a Memory sealed with scars—Slave yet! O God and Liberty! Enslaved by Christless "laws" and bars.

Other facts, with shame and repentance, let us confess: Father, we cannot tell a lie, we "legally" lynch the Negro before our mobs fall upon him. When we "legislate" against him we shear him of strength and deliver him to the mob. We rob him

of his birthright to "life, liberty and the pursuit of happiness" by discriminating against him in public places; we withhold from him his ballot, his political breath, and he is dead, as it were, before his troubled soul is "mercifully" released by the lawlessness that burns his body. Lynching outrages follow the withdrawal of governmental rights as naturally as darkness follows the setting of the sun. Only when we recognize this truth, can we begin to remedy the shames of our Democracy.

## TILLMAN'S OBITUARY

### ANGERS SOUTHERNER

*The Topeka Plaindealer*  
South Carolina Secretary of State Wants Plaindealer Barred from Mails.

We are in receipt of an extract from a South Carolina newspaper in which the Secretary of State complains of our funeral sermon on the life of the late Senator Ben R. Tillman. We are sorry that the Secretary took exceptions to the article, as we thought it no more than right that something be said concerning the life and work of the departed as it has always been a custom that something be said, good or bad, and what we said in reference to the late Senator was true and if the Secretary wants better things said about representatives from South Carolina he had better admonish them to act better and treat all men with respect. As soon as W. Banks Dove and his associates learn that God created black as well as white men and their rights should be respected, then such sermons will not need to be delivered for there will be no such men as colored men. Tillman was an arch enemy and foe of the colored race and he believed that the most degraded, lowliest white man in the country was superior to the most upright, Christian colored man. Now the white people of South Carolina ought to wake up and do the right thing by the colored man.

Want The Plaindealer Barred From the Mails.

We are glad Mr. Dove called Postmaster General Bureson's attention to this matter as that gentleman will no doubt discover that The Plaindealer is rendering yeoman service to this country. There are no slackers among the people of the colored race and the black American is doing his best to put down kaiserism at home as well as in Germany. The Topeka Plaindealer has always stood up for the rights of all the people, white or black—we carry no prejudice but want all men to enjoy equal privileges.

Following is the article as printed in the Columbia Record, published at

## Columbia, South Carolina: REPORTS NEGRO PAPER TO HEAD OF P. O. DEPARTMENT

"Among the score of Columbians receiving a copy of a Negro newspaper, published in Topeka, Kan., by Nick Chiles, said to have emigrated from South Carolina, was the secretary of State, W. Banks Dove, who Wednesday morning directed the attention of the postmaster general, A. S. Bureson, to an article therein, which insulted the memory of Senator Tillman. Mr. Dove accompanied his copy of the paper with the following letter:"

"July 31, 1918.

"Hon. A. S. Bureson, Postmaster General, Washington, D. C.

"My Dear Sir: I, as well as a number of others of the host of friends and admirers of former Senator B. R. Tillman, who loved and respect his memory because of the services he rendered to South Carolina and the nation, do not care to have such scurrilous publications as the enclosed from a contemptible Negro paper of Topeka, Kan., or elsewhere for that matter, thrust upon us through the United States mail, if such a nuisance and insult can be prevented by the debarring of the same from the mail. I am therefore inclosing the publication referred to sent as a marked copy, for your attention and for whatever action you are willing and able, under the laws, to take in the matter.

"Yours very truly,

"W. BANKS DOVE,

"Secretary of State."

"Several hundred copies of the newspaper were received by Columbians. It appears that nearly everybody in official life was temporarily on the mailing list of the Negro newspaper."

From Dove's letter he is in full accord with the Tillman idea, and we wish to inform him right here that unless he mends his way, old Ben Tillman's funeral sermon will not be a starter as compared to what the superior to the most upright, Christian colored man. Now the white people of South Carolina ought to wake up and do the right thing by the colored man.

## ABOLITION SOCIETY TO PRESS AGRICULTURE

Annual Meeting Here Approves  
the Recommendation to  
Purchase Land

AIDS NEGRO PRISONERS  
PHILA PA NORTH AMERICA  
APRIL 26, 1918

The 143d annual meeting of the

Pennsylvania Abolition Society was held yesterday at Fifteenth and Race streets meeting house, with members present from Salem, Woodstown and Moorestown, N. J., and Swarthmore, Norristown, Germantown and various other sections of Philadelphia.

This society, whose full title is the Pennsylvania Society for Promoting the Abolition of Slavery, the Relief of Free Negroes Unlawfully Held in Bondage, and for Improving the Condition of the African Race, was organized in 1775, having for two of its early presidents Dr. Benjamin Rush and Dr. Benjamin Franklin. It was incorporated under this title in 1789, and has been in continuous existence since.

Half a century ago, when negro slavery was abolished, the sections of the charter referring to this work were no longer needed, but the last clause "for improving the condition of the African race" is the part under which the society has for many years been acting, and much is found to do in this regard.

During the last year the society has been active in the liberation of negroes landed in jail wrongfully, one of whom, Reginald Colander, has, thru its petition, been released by the state board of pardons. Race prejudice is adjudged the motive power leading to the arrests, being so strong a just trial is almost impossible here in Philadelphia, in the opinion of some.

In discussing this activity of the society Richard R. Wright, Jr., declared the clause, "negroes unlawfully held in bondage," applied to these prisoners as much as it did to slavery a half century ago.

He said he felt the campaign to eliminate German from the schools should be directed also in another channel, for the same textbooks which laud the kaiser tend to lower the negro. He reported the board of education had taken the matter up and a revision of textbooks recommended.

The annual report of the president was read, in which the Laing School at Mt. Pleasant, S. C., under the trusteeship of this society, was shown to be in a flourishing condition. The recommendations to obtain more land for a department in agriculture to be started was approved and the board of directors empowered to secure same if possible.

Election resulted in the re-election of Joel Borton as president, Arabella Carter as secretary and Walter Hall as treasurer. Rebecca W. Holmes, of Swarthmore, was elected to fill the vacancy as vice president by the death of Elizabeth Floyd.



# Racial Consciousness—1918

## URGES A NAT'L LIBERTY ORGANIZING DRIVE

**PRES. GUNNER APPEALS TO COLORED AMERICANS TO ASSEMBLE AT CHICAGO IN SEPTEMBER TO DELIBERATE ON ORGANIZATION BY COLORED AMERICANS TO GET WORLD DEMOCRACY.**

Hillburn, N. Y., August 3, 1918.

Dear Fellow Colored Americans:—

The National Liberty Congress which recently convened in the city of Washington, fully accomplished its avowed aim and object, viz: "To press the just claims of Colored American citizens to share in the world democracy and to take positive measures to secure from the Government guarantee of the abolition of discrimination and of all caste discriminations, civil and political."

Expressed in plain uncompromising English, our just grievances were brought squarely before the House of Representatives, and before the American people, by said Liberty Congress, and were made a prominent

and during a most critical period in the world's conflict. From this important centre we shall urge our people to remain loyal to our country and to the cause of humanity. We mean to stand by Old Glory to the death; we intend also to contend to the death, if need be, for an equal share in that same democracy for which so many thousands of brave Colored Americans are cheerfully pouring out their life's blood. To secure these blessings to ourselves we must organize quickly those who are proscribed seeking to combat proscription.

Therefore, let us get together for organization as a race to enforce our claims to world democracy. Every church, civic, educational, fraternal, political and business organizations among our people, without regard to sect, sex or party, are invited to be represented in the Chicago convention to deliberate on the organizing of our race for self-defense. An especial appeal is made for the quick formation of equal rights and democracy leagues or committees for the purpose of sending delegates to this national convention for race organization for liberty.

Let every community join this Colored Liberty Organizing Drive. Let us as a race get ready to enforce our claim to World Democracy as an issue of this world war.

Yours for democracy now,

**BYRON GUNNER,  
Pres. Nat'l. Equal Rights League.  
DOCTOR DU BOIS**

**EDITOR OR SOLDIER?**

Editor The Bee:

I note the exclusive announcement in your paper and the comments thereon relative to the rumored appointment of Dr. W. E. B. DuBois to a captaincy in the intelligence department of the army. It appears that the news has caused a flutter of excitement in thinking colored circles, particularly in this city, where the N. A. A. C. P. has a large membership and where its organ, The Crisis, of which he is editor, has a wide circulation.

From what I have been able to glean from conversations, the preponderance of opinion seems to be that Dr. DuBois should not accept the proffered office; but if he does accept it, he should not at the same time be in editorial control of The Crisis. The argument seems to be that for him to take the office would be incompatible with his avowed principles.

I hold that the main contention is unsound, and that the reasons I have heard in support of it are not con-

clusive. I think it the duty of Dr. DuBois to accept the office mentioned, if it has been tendered him or should in future be tendered him.

The particular grievances of any particular group of our inhabitants are of minor importance compared to the paramount interests of the whole nation at a critical time like the present, when the fate of mankind hangs in the balance. At such a juncture private and class interests and grievances should be subordinated to the general good. Class grievances at such a time should hold themselves in abeyance; for example, those of the Irish in Ireland, and those of the colored people in America. There is a time for all things.

During the pendency of the present war, good policy requires some tempering of the former militant attitude of The Crisis, no matter who may be the editor of it. Both Dr. DuBois and the publishers of The Crisis must be aware of this. Hence, for Dr. DuBois to relinquish the editorship temporarily, during the war, would involve no wavering of racial aims or wavering of propaganda beyond what would be necessary even should his editorial work not be interrupted. Under the circumstances the temporary furlough of Dr. DuBois from the editorship during the war might be a graceful solution of the situation, one precisely compatible with the dignity of the gifted editor. But I see no insuperable reason why, if he accepted the public office, he could not retain a supervisory editorship of the magazine.

If the Government commissions Dr. DuBois to a captaincy in the army, that commission must be viewed as a peremptory order—one that must be obeyed. The Government must be the judge of what work is best for him at this time of national peril.

The appointment of a colored man to a captaincy in a staff corps of the army is a signal honor, first, to the race he represents, and, next, to the man. It is a precedent whose significance cannot fail to be far-reaching. To accept such an office is to serve the colored race. The incidental personal compliment, while a very high one, is a secondary consideration.

\* R. C. Edmondson.

July 13, 1918.

## CORRESPONDENT COM-

## PARES THE DAILY HERALD

### WITH OTHER DAILIES.

*The Daily Herald*  
Mar. 29, 1918.  
To the Editor of The Daily Herald:

Please permit me space in your valuable paper to say just a word in reference to the articles printed in the daily papers about the mass meeting which was held at the Bethel Church Wednesday evening, March 20, 1918. At a glance one would believe from the publication of the Baltimore American that it is up to the Negro churches to support the Negro soldiers now drafted in the United States Army fighting for World Democracy in Europe. If so, we are at our last stage of existence; second, from the space used in the Baltimore American the persons figuring in the meeting were not even worthy of being mentioned by name the Hon. R. W. Tyler and the little Jim Crow space in an obscure place of the Baltimore American on the eighth page composed of three sentences with sixty-eight words will convince any self-respecting Negro that he should patronize a Negro daily newspaper rather than a daily white newspaper, notwithstanding at said meeting according to The Daily Herald that such representative men as Judge Terrell, Bishop I. N. Ross, A. W. Scott were present and Pastor Brooks, the pastor of the church was also present, but the white daily paper is too prejudiced to truth and justice aside from not mentioning either of the names in the above save Mr. Tyler, did not even give the meeting its correct title; but this is as it always will be when people are over anxious to do something for somebody when they are not wanted.

Now let me turn our attention to The Daily Herald and note the space given to said meeting and the honorable way in which the editor of The Daily Herald speaks of the speakers who participated. He heads the article "The Big Patriotic Meeting at Bethel Last Night," and then

proceeds to honorably tabulate the Hon. R. W. Tyler, Judge Robert H. Terrel of the Municipal Court of D. C. Bishop, I. N. Ross and follows the announcement of their names with words of high commendation in a space covering two-thirds of a column. But this is a Negro editor and The Daily Herald is a Negro daily.

If the above statement be true, we should need no further evidence for the best reason why we should patronize The Daily Herald. If one so dumb, as myself being a graduate from the Baltimore High School, can so quickly discriminate and differentiate between the worthiness of said papers what should we expect of those of our race still higher up in the educational branches of life? Why the splendid editorials appearing from time to time in The Daily Herald and the splendid and far-reaching articles which I have had the pleasure of reading from the pen of the Rev. Dr. P. P. Samuel, of Philadelphia, would never have appeared in a white daily in the defense of our race. The editorials and Mr. Samuel's articles are being discussed far and near. Let me close by saying Hurrah for The Daily Herald.

**KATIE C. PARSLEY,  
Graduate of Class 1912, of the C.  
H. S., Baltimore, Md.  
1423 Druid Hill Ave.**

**THE NEGRO RACE  
A Brief History of Some of Its Great  
Men and Accomplishments.**

TO THE EDITOR OF THE SUN—Sir: "F. H. V." and "E. L. Beard" have each made a valuable contribution to the sum of human knowledge as to the origin, use and meaning of the term "colored," employed by white persons who balk at the vulgar term "nigger" and by "colored persons" with an aversion to the term "Negro," which is as good ethnologically as Jew, Indian, Caucasian or any appellation which designates and fixes the place of any race recognized in natural history.

"F. H. V." avers that the term "colored" was used before the war in the sense of "Negro," i. e., that when white people of the ante-bellum period employed it they associated the person or persons to whom they applied it with the Negro race to which they knew they



REV. BYRON GUNNER

A Race-Loyal, Dependable Colored Leader for Rights who urges race organizing for Democracy.

ent and permanent part of the Congressional Records. (June 29, 1918.)

It seems providentially "fortunate" therefore, that this note-worthy achievement on the part of the Liberty Congress is to be so soon followed by the National Annual Convention of the National Equal Rights League, to be held in September, in the City of Chicago.

Our League is to convene in one of the most wide-awake political and social centres in the United States



in part belonged. Do white people in the twentieth century still use the term "colored" in the sense of Negro or do they regard "colored people" as of a distinct race? "F. H. V." is correct in saying the term was used before the war in the sense of Negro. This is the only sense in which it is employed now by white people.

"Colored people" are ethnological beings, and I am acquainted with some who religiously believe that they have no more identity with the Negro race than has a full blooded Choctaw Indian, but they are mistaken. The bar sinister is the one drop or one-eighth of a drop of African or Negro blood, and they can no more escape it than they can escape history.

In my previous letter I alluded to the various blood admixtures of the present King of England, who is an Englishman and proud of it. Why should "colored people" be less proud of their African blood, since their other blood doesn't count in a "pinch," doesn't get them any further socially or politically or commercially than the blackest Negro whose place in the social progression is established and who is not ashamed nor afraid of the race to which he belongs? God had a purpose in creating, or rather in dispersing, the human race and in marking out its boundaries and habitations on the earth.

He gave to the black man Africa—the gray haired mother of civilization, the birthplace of Christianity, the land where the Christ child found asylum, hospitality and protection when his life was sought; the land out of which came Simon the Cyrenian, who when the Christ was about to be crucified helped Him bear the burden of the cross. It was to this land that the old Greeks and Romans made annual pilgrimages in quest of wisdom and to which moderns before the war journeyed for the same purpose. Egypt, the land of mystery, "mysterious more the more displayed," is still the objective of the scholars of the world. This is the land of the black man, millions of them!

The Negroes of America are of the same ethnic stock as those tawny blacks who a thousand years ago built the Pyramids and planted the Sphinx in Africa's burning sands. "Do you doubt it?" Then read Genesis x. 6-15 for proof. These blacks once made the name African respectable. The Negro united can do the same thing in America. The Greeks held the blacks in such high regard because of their wisdom and learning that they represented their favorite goddess of wisdom as an African princess. Homer immortalizes Eurybiates, who fought with great courage at the siege of Troy, and that there might be no mistake as to his racial identity he refers to his "sable hue and woolly locks." A biographer of one of the fathers of the early church, St. Cyprian, writing of him says: "It was the misfortune of the man not only to be an African but a heathen by birth. Notwithstanding this, however, he had received a superior education."

This man, who would be rated as a Negro in this country, became in early life distinguished for his elegant and classical attainments, and being a most accomplished speaker besides he devoted

much of his time to the study of rhetoric and oratory. Cyprian wasn't a "colored man." He was an African Negro. I once heard Mr. Charles A. Dana many years ago in an address before the old St. Mark's Lyceum in Thirty-fifth street, in this city, say to a large body of Negroes there gathered: "If you black people knew more of the history of your race you would be prouder of it than some of you seem to be."

He then told them many things about those blacks who were builders of cities and navigators, writers of books, astronomers, poets, philosophers and Generals of renown. Among these he named Hannibal of Carthage, Eurybiates, Henry Diaz of Brazil, Memnon, who invented letters; the great Alexandrian library with its 400,000 valuable volumes in manuscript, the temple of Egypt, that of Hermopolis and that of Apollinopolis on the bank of the Nile, remarkable for its great size and its massive towers, a building 2,000 feet long and 500 feet broad, the walls of which were covered on every part with the most perfect specimens of sculpture, the work of these blacks.

Lord Beaconsfield once remarked: "Race is the key to history." A man cannot escape his race by calling himself by another name than that which destiny has bestowed on him. The "colored people" in this country will always be associated in the thought of the dominant race with the Negro, which is the parent race of most of the lighter complexioned types of the human race, except the Teutonic race, which is a pure race. The whole world is mixing and has been for centuries and will continue to mix for centuries to come. But it will remain as true to-day and tomorrow as it was yesterday and the day before that: the leopard cannot change his spots, nor the Ethiopian his skin. It may be changed for him, but the "damned spot will not out." The Jews and the Negroes are physically marked peoples; their types cannot be successfully destroyed, either by absorption or amalgamation. God created races, men only produce types. The so-called "colored race" is only a type of the Negro race. It cannot be anything else.

JOHN EDWARD BRUCE.

NEW YORK, JANUARY 12.

NO PESSY-FOOTING LEADERSHIP

*The Independent*  
Last week, under the caption of "No Head-Rag Leadership for the Race," we pointed out the needs of the hour. We pointed out that the war is over and the world is emerging from a siege of bloody war into an era of reconstruction and a new dispensation; that it had turned over old orders and systems of things and building new ones; that democracy and freedom should take the place of autocracy and tyranny; that a new spirit and a new morale were moving mankind the world over, and that the privileged classes who have been ruling the masses of mankind with an iron rod have been called down by the Allied forces of all nations and races.

We called attention to the fact that

the Negro group on the field of battle, in the purchasing of Liberty Bonds, Thrift and War Savings Stamps must demand a full share of the liberty and freedom which the new democracy offers mankind. To accomplish this it is absolutely necessary that black men of America meet and confer with an eye-single to a leadership whose platform is the uncompromising enforcement of the provisions of the Fourteenth and Fifteenth Amendments to the Federal Constitution; an equal share of civil, political, industrial and economic rights; in short, a voice in the selection of representatives to every branch of the government. In a word, we want a leadership which places the interest and welfare of the race above everything else—above a job or any selfish interest.

It is most gratifying to the Independent to note that some of the leading men and Negro newspapers concur with us in the observations made as regards the race's duty under present conditions. In last week's issue of the "New York Age," Mr. John R. Hawkins, Financial Secretary of the Financial Department of the A. M. E. Church, makes an able statement of the things for which the race should stand, and every lover of the race should peruse them thoughtfully, for they are the same in substance as the terms set forth by us last week.

First: "Universal Suffrage." Under this head he asserts, "The Negro wants the right to vote and the privilege of exercising that right in casting his ballot, because he knows this to be one of the fundamental rights of the citizens of a Republic; and that any set of people who are denied the privilege of exercising this right will be rendered powerless in helping to shape civic affairs in the state or country of which they are a part. Let the South be fair and apply the same privilege to white and colored alike, and the first step will be taken towards removing the Negro's feeling of mistrust."

Mr. Hawkins is exactly right. The Independent, in season and out, has said this, and there can be no doubt that it lays at the very foundation of our liberty and freedom in this country. Without it there can be no freedom. All other things become a sounding brass and a thinking cymbal.

Second: "Better Educational Facilities in the South for Negroes." This is almost a self-evident truth; it hardly admits of argument. As long as the white men discriminate in the distribution of public funds to educate the white youth at the expense of the colored youth, there can be no equality of citizenship. It is putting a premium on white intelligence and a premium on Negro ignorance, and

ignorance can never cope with intelligence; that is the sum and substance of the whole matter. No one knows this better than our white neighbors, and there can never be true democracy where there is an unequal distribution in the funds for the maintenance of educational institutions.

Third: "The Abolition of the So-called 'Jim-Crow' Car System." As Mr. Hawkins so ably points out—nothing has served more to estrange the races in the South and create bitter feeling than the wicked "Jim-Crow" cars. Every man and woman who have traveled on the cars in the South know the great humiliation to which we are subjected on the railway cars as well as street cars. Everything contributes to make you feel your inferiority. If there was anything to rob you of your womanhood and manhood, it is the "Jim-Crow" cars—dirty and filthy, where the butcher keeps all his fruits. And many times our women are insulted by the employees who come in their shirt sleeves, sit down and, sometimes, smoke in their presence. It is an outrage and has a demoralizing effect on the whole race. And this is done for the purpose of "making us know our places," as they call it. This is also done on

the street cars, where they relegate us to the rear. There is always a dead line as if a lion or a tiger was near. It is a travesty on justice and fairness, and the race can never reach its highest development in such environment.

He mentions fourteen points in all but we shall only deal with those we regard as the most important.

Seventh: "Removal of the Peonage System in the South." Mr. Hawkins is right when he declares that in certain sections of the South colored people are subjected to labor conditions very little removed from slavery; that ignorance and hardships are imposed to the point of suffering. They are in many cases, powerless to prevent such or to defend themselves against it, and they feel that the only deliverance is to leave the South. This is against the natural tendencies and wishes of many who love their native home and memories of their loved ones. This is absolutely true. There are colored people in Georgia back on plantations who do not know they are free. They work just as faithfully for task-masters as many of our forefathers did in slavery. Their manhood and womanhood are utterly crushed under this iniquitous system. We do not hesitate to commend these fourteen points presented by Mr. Hawkins, for he has ably interpreted the feeling and sentiment of the Negroes of this country, and is thoroughly in accord with the views expressed by the Independent in its last week's issue

as well as in previous issues. We also commend the very strong editorial of our esteemed contemporary, "The New York News," under the caption, "They Shall Not Have Died in Vain." No, never! Not until wrong shall triumph over right. Not until a lie shall out-strip the truth. Not until the Devil shall overcome God shall we surrender—

"For soon shall every rampant wrong in the dust be lying;  
And thy foes, though proud and strong,  
In defeat be flying,  
Then shall a triumphant song take the place of sighing."



**MAJOR SPINGARN AND CAPTAIN DUBOIS**

*New York News 7-18-18*  
The race generally approves of the stand of the Washington Branch of the National Association for the Advancement of Colored People in rebuking the chairman of its Board of Directors Major Joel E. Spingarn, and its Director of Publicity, Captain Candidate Wm. E. DuBois.

We had thought that long ere now that these genuflecting gentlemen would be called to book for playing both ends of the game against the middle.

We shall not be surprised at their going to any limit for reproving those who disagree with the popular "safe and sane middle course program" they lay down for the race. That Dr. DuBois should seek even indirectly through Major Spingarn to aspire no higher in the service than a Captaincy, is a reflection upon his race and his own standing as one of its foremost leaders. But that he should seek to become a Captain in the Intelligence Bureau Department of the service at \$2400 per year and at the same time continue his editorship of the Crisis at full pay, seems to be beyond courteous expression. That these now conservative gentlemen should seek to continue their services for the Advancement Association, which has stood foremost for race rights without let, hindrance or compromise, and at the same time strive so valiantly to temporize and surrender, only confirms the opinion which we have long held concerning the sincerity and ardor of their race championship. We applaud Dr. DuBois' patriotic desire to enter the Government service for the period of the war. We do not applaud his desire to serve himself in that service—if the report of the alleged confession he made before the stormy Washington Association meeting last week is correct. We advised Dr. Spingarn last year to cease his disservice of the colored race. He does not know it. He never can. His mad meddling, as he should by now be aware, is bitterly distasteful and cruelly hurtful to them. He has been the evil genius, perhaps unwillingly, but for that reason all the more disastrously, of Dr. DuBois. If he has joined the ranks of those who do not believe in the rock-ribbed principles of the Advancement Association, let him speedily withdraw. The Advancement Association, if it would remain true to its name, must rise up and ask its spokesman, Dr. DuBois, to recant and reverse his "Bury our grievances" position as taken in the last issue of the Crisis.

These are plain words, plainly spoken. The situation permits no other. Our words of March, 1917, we repeat on this similar occasion with added emphasis:

"Dr. W. E. B. DuBois, in the Branch Bulletin of the National Association for the Advancement of Colored People, comes out in full and abject accord with Dr. Joel E. Spingarn, the Chairman of the Board of the Advancement Directors, on the Jim Crow camp for colored officers. This, it seems to us, makes the case complete. The Association which has for its name the Advancement of Colored People, unconditionally surrenders to those associated for the degradation of colored people. Tuskegee, in all of its manifold and

triumphant practical efforts, has never yet advanced a Jim Crow proposition. Tuskegee reviled as conservative by the radical Advancement Association is now in turn disgracefully and hopelessly out-Tuskegeed. Booker T. Washington, if he were alive, would never have countenanced, let alone counseled, such a monstrous proposition as this. We can candidly advise the gentlemen of the Advancement Association that the race at large not only does not thank them for this surrender at this critical juncture, fraught with splendid strategic opportunities for the race, but it heartily condemns their efforts. It is the most lamentable blunder that any man essaying to represent colored people has made since freedom. The cry of all sensible men at every step in the life of the freedmen has been **forward**. Now, during this fateful hour when race proscription and class bars throughout the world are being swept away, for those essaying to be radical for the rights of the race to surrender in advance, not only reveals the silly selfishness of these advocates, but their crass moral cowardice."

**NO NORTH, NO SOUTH WITH US**

There must be no North, no South nor other sectionalism with us. Such foibles can with safety be practised by the white man, but would be dangerous in the extreme for the coloured man, since he is faced with the revolutionary alternative of hanging together or hanging separately.

There must be no North, no South nor other sectionalism with us. The race must learn to think in world terms. The coloured Northerner and the coloured Southerner, the coloured West Indian, South American and African must all learn to think together as one race, one family, since it is absolutely imperative if they would come into their own that they act together. There must be no foolish sectionalism among us. The white can afford the assinine pleasure. We cannot.

In our fight for existence and a place in the sun we need not only to co-operate among ourselves, but to look abroad for allies. Our allies will be found among those whom the white man also oppresses because of their black or yellow skins.

There must be no sectionalism and no looking backward into the past, but a constructive, far-sighted policy for the future. We, like the Anglo-Saxon and other races must forget that we have ever been slaves. We, like other races, must demand and fight for our place in the sun.

We must learn to think in terms of world policy and to act in harmonious unity.

There are wrongs that **MUST** be righted and a future—a future that shall match the glories of our ancient past—that must be safeguarded though blood be spilled and Empires shattered! We, too, must have our place in the sun before the world dare dream of universal, permanent peace.

This war will decide whether the white man will right voluntarily the wrongs he has perpetrated or whether they must be righted at the point of the glittering bayonet. In the meantime, let us get together, let us prepare. Even a show of strength and unity will avail us more than a broken and humble attitude.

**VIGILANCE COMMITTEE PLAN**

**NATIONAL NEGRO PRESS ASSOCIATION OUTLINES WORK**

Announces That Each Member of the Executive Committee is a Member of the Vigilance Committee.

*Nashville Globe, March 18, 1918*  
**PURPOSE.**

To provide a means whereby our favorable comment by press, telegram or letter, may reach those whose deeds or speech merit the same and whereby our protest may reach those whose acts or words are detrimental to our interests.

Let us bring so vividly before the public our gratitude or our protests that there will be an awakening of that large but silent class of white men who believe in fair play, that the American eagle will shriek in defense of its most loyal yet most abused citizen, and will ruffle up its feathers in anxious solicitude as to the right of this country to be called the land of the free and the home of the brave.

**PLAN.**

1. The office of the corresponding secretary, Henry A. Boyd, 447 Fourth Ave., N., Nashville, Tenn., shall be the Central Bureau to which all communications relative to the work of the Vigilance Committee shall be sent.
2. All speech or acts, favorable or unfavorable to the welfare of the Negro, worthy of national comment shall be reported to the Corresponding Secretary giving Post Office address of person or persons to be reached.
3. The Corresponding Secretary will by letter, galley proof or telegram communicate with each member of the N. N. P. A., giving in brief the facts and addresses of persons to be reached.
4. Upon receipt of the information the member by telegram, press notice or letter will take whatever action is necessary by way of commendation or protest. If by press notice, marked copy shall be sent person or persons indicated.
5. In order that our efforts in this line may prove effective, promptness in action is essential.
6. All telegraphic communications may be addressed in the name of the paper under our press rates.
7. In using our press telegraphic rates, instead of sending telegram to H. A. Boyd, address the Nashville Globe.



# A MOB LEADER IS BOYCOTTED

Colored Refuse To Work On  
Farm Of Man Who Was  
Active In Lynching  
*Journal and Guide*  
CANNOT HARVEST CROPS  
New Move A Big Surprise To  
Farmers Who Took Part In  
Recent Mob Outrage.

(Special to Journal and Guide)

Heathsville, Va.—The white farmers of the Lillian section of Northumberland county, Virginia are experiencing an altogether new and surprising labor trouble. While all the farmers are experiencing difficulty in getting their crops harvested, labor having become suddenly scarce, one man particularly, who is an extensive planter, finds himself unable to hire colored people to work for him at any price or under any condition.

During the latter part of August a colored man named Page was accused by two white women of attempting criminal assault upon them and within two hours after the alleged crime was reported Page had been lynched by the farmers of the community. Page had a family, and because they refused to have anything to do with his remains after the mob had finished with them the whites thought that the colored people had taken the matter entirely without resentment. It has developed, however, that this view was erroneous.

Immediately following the lynching labor began to get scarcer in this community, and although wages have been doubled it is impossible to hire men and women to gather the crops. Numbers of men have gone to Sparrows Point, Md., to work in the steel plants there and others have gone to points in Pennsylvania and those who remain refuse to work for the men who are known to have participated in the lynching.

The recent lynching has entirely upset the splendid relations that have always existed between the races here, and it is believed that another disturbance of the kind will entirely depopulate this county of its labor element.

The Negroes do not condone the crime for which Page was mob-murdered, nor do they condone crime of any character, but in as much as he was not afforded legal protection or a court trial Negroes feel that none of their lives are safe from mob violence in this community.

## WHAT SHOULD THE BAND HAVE PLAYED?

*New York Age*—It was a beautiful afternoon. The sun was shining with a sort of a golden glow. The whole of Kansas City in automobiles or on the street cars was on its way to Swope Park. I was fortunate enough to go out in an automobile with some friends. The park was crowded with men, women and, especially, children. Many of the women and all of the children were gaily dressed. It was Red Cross day, just two weeks ago.

We are told that on one of the lawns a pageant was to be held, so we wandered around until we found the place, and took our seats to watch the sight. The setting for the scene was ideal; the green sward sloped away so as to form a natural amphitheatre, and the trees in their bright, new spring dresses formed an artistic background.

The pageant was a pretty affair. Groups of people were dressed to represent the various elements that go to make up our population, and they passed in review before the spectators. There were Spanish conquerors and British discoverers and Dutch settlers; and there were Italians and Russians and Serbians and French; in fact, about every element in our population was represented except those from the nations with whom we are at war. The American Negro was also represented, and fittingly represented, too; a handsome colored man, made up as Frederick Douglass, rode a fine black horse and was followed by a dozen colored girls dressed as Red Cross nurses.

As each group came down before the place where the band was placed, it halted while the band played the corresponding national air. In the course of the afternoon nearly every national hymn was played, except those of our enemies. When the American Negro group came down, it halted, and the band also halted. There was a long and noticeable pause. It seemed that some one wanted the group to move on, but "Frederick Douglass" appeared to have in him some of the stuff of his great prototype, and he would not budge a peg. After a wait that was fast becoming embarrassing, the band struck up, "Way Down Upon the Suwanee River." This brought forth loud cheering from the white onlookers, but only silence from the colored.

One lady in our party felt that since the colored group carried the American flag, the band should have played "The Star Spangled Banner." Another lady in the party said that we should feel ourselves lucky that it didn't play "Hot Time in the Old Town Tonight."

My opinion is that the musicians were Italians and when the colored group confronted them they had no idea that the leader represented Frederick Douglass; indeed, it is likely that they had never heard of Frederick Douglass. They probably took the character to be one of the patriarchal "uncles" of the old plantation days; so they struck up a plantation tune.

Then it may be that there was no music on the program for the colored group; perhaps it was thought that they would not stop and insist upon having some. Or it may be that the program was carried out just as it was arranged.

At any rate, what should the band have played?

## CAPTAIN W. E. B. DuBOIS?

According to a recent dispatch to the Afro-American Dr. W. E. B. DuBois, distinguished author and editor of the Crisis accepted a commission in the Intelligence Corps of the United States Army to serve in the General Staff at Washington under Major Joel E. Spingarn. Latest advices bring out the fact that Dr. DuBois was offered a commission but has not yet accepted it. He has the commission under consideration and answer is expected at an early date.

The mere suggestion that Dr. DuBois was considering giving up his work with the Crisis and the N. A. A. C. P. brought down upon him severe criticism in many places. In fact some critics went so far as to say that any such action on the part of Dr. DuBois would represent a "flop over" from the radical agitators and protesters against race prejudice into the camp of the conservatives whose cry is:—"keep quiet, don't agitate." Food for that was found in the Crisis Editorial "Close Ranks" printed in the July number where this statement occurs:

"Let us, while this war lasts, forget our special grievances and close our ranks shoulder to shoulder with our own white fellow citizens and the allied nations that are fighting for democracy. We make no ordinary sacrifice, but we make it gladly and willingly with our eyes lifted to the hills."

Undue haste in forming an opinion on this matter is not only uncalled for but uncharitable. Dr. DuBois' clear thinking and unbridled utterances of a lifetime certainly show him to stand for well defined principles. Any change of occupation does not mean that he has given up the principles that he has contended for for years. It may mean at the most that he has decided upon a new line of attack.

It has also come to light that many friends of Dr. DuBois are urging him to accept the commission. Among these are Major Spingarn. These friends realize that the function of agitation of the N. A. A. C. P. is sadly prescribed during these war times. The Department of Justice is enforcing strictly the espionage law and prosecuting under it all utterances in the press calculated to dampen patriotic ardor. Word has reached this city that the editor of the Crisis has been warned on several occasions for speaking out too loudly on the race question. The Crisis has a muzzle on it just as the Afro-American and all other colored newspapers. The N. A. A. C. P. can organize and on the informational side give wide publicity to lynchings, disfranchisement and other wrongs afflicting colored people, but for the period of the war it must quit agitating.

It is sensible to recognize that the colored publications must leave many things unsaid until after the war. Meantime no one can afford to sit down with his hands folded and wait until it is over. In the Intelligence Corps or in some department of war work there is room and need for outstanding men like Dr. DuBois. For the present he and we have got to be quiescent even tho not acquiescent in the government's program for the Negro.

## IS SPRINGARN PLAYING DOUBLE?

*Washington*—Major Joel E. Spingarn, he who insisted upon colored men asking for Jim-Crow in officer military training, and who was absorbed into the army, Miss Ovington taking his place as Chairman of the Directors of the N. A. A. C. P., has been heard again agitating for the cause of colored Americans in the way of an anti-lynching bill. The colored race, however, does not trust and should not

follow white men who go into the forefront on the colored people's question and under cover seek to hinder and obstruct manly agitation of their own cause by colored Americans themselves. This is especially objectionable in one of his race who are still persecuted. It becomes thereby even more patronizing.



**DUBOIS, ONE-TIME RADICAL LEADER DESERTS AND BETRAYS CAUSE OF HIS RACE.**

Wm. E. Burghart Dubois, once crowned leader of the radical, uncompromising contenders for full equality, for identical rights of every kind with all other Americans, has at last finally weakened, compromised, deserted the fight, betrayed the cause of his race. For some time this man, this former leader, or for a time leader of the Colored opposition to Dr. Booker T. Washington when he was the spokesman for the Colored race accepted by white Americans has been weakening. It has been painful for the Editor of the Guardian who persuaded this literary genius to lead the radical movement to see Dr. Dubois lowering his sails. It was the Guardian which first put him forth as the best man to lead the fight for equality, human brotherhood and liberty. But in the July "Crisis", a magazine that has brought easier times to the former head of the Niagara movement the compromise, the surrender, the betrayal is made. 7-26-18

Under the heading "Close Ranks" in the July number of "The Crisis," in the leading editorial Dr. Dubois, after paying the way with the strange statement, "That which German power represents today spells death to the aspirations of Negroes and all darker races for equality, freedom and democracy," he flatly urges—"Let us, while this war lasts, forget our special grievances. AND CLOSE RANKS—WITH OUR OWN WHITE FELLOW CITIZENS AND THE ALLIED NATIONS THAT ARE FIGHTING For Democracy.

There is no need of wasting or mincing words. Any man who in the midst of a world war for world democracy dares, before this country has abolished any of its federal denials of democracy, before a single important civil or political disability is removed by law or the action of the white citizenship, urge his race to forget our special grievances," is not only no longer a radical, he is a compromisor, he is a deserter, he is a rank quitter of the fight for rights, he betrays his race in the great crisis and at the time when the greatest opportunity is at hand if this race persists in demanding for itself equality and liberty while it fights in the war for democracy for all others.

It does not help Dr. Dubois that a position under Major J. E. Spingarn in the Department of Public Intelligence with rank of captain was offered him at the time this editorial appeared in the Crisis, which Dr. Dubois will take unless he is not permitted to also keep the place as Editor of The Crisis.

THE GUARDIAN.

## THANK GOD! HE STILL GOES UPWARDS.

Much has been written, spoken and sung concerning the emancipation of the four million black men by the illustrious and immortal Abraham Lincoln, who signed the proclamation that liberated the black slaves January 1, 1865. Horster

In the South, and particularly Texas, this proclamation did not go into effect until June 19, 1865, consequently the colored citizens of the Lone Star State celebrate this day as our natal day.

The black man was given his freedom, turned loose upon the cold and cruel world practically penniless and homeless and yet today he owns over 700,000 homes; operates upwards of 1,000,000 farms; conducts 50,000 places of business and has amassed wealth in excess of \$1,000,000,000.00.

He was liberated, illiterate and ignorant, but today, thank God! his illiteracy is about 20 per cent; he has over 500 colleges and normals; his children to the number of 800,000 are students in the public schools; fully 37,000 of his offsprings are teachers; he has property valued at \$22,500,000.00 for higher education; he has expended over \$2,000,000.00 out of his own coffers for educating the youths of the race.

In the religious realm he has 43,000 churches; 5,000,000 communicants; 44,000 Sunday schools; 2,600,000 Sunday school pupils; value of church property over \$80,000,000.00.

He has made good as an artisan, tradesman, mechanic and there is not a single avenue that some race man is not filling with credit.

He has entered the government service and has proven his mettle, despite the pressure brought to bear to thwart him in his efforts to go forward and succeed.

In every battle that America has waged, from Bunker Hill to the present titanic struggle raging on the sanguinary and shot-ridden fields of France—the cradle of liberty—the colored soldier has gone into the thickest of the fray, musing to himself as did the Romans of days of yore: "How glorious it is for one to die in arms for his country."

With practically no military training, the colored man has made good in this branch with a vengeance, and today the American army has over 1000 commissioned officers of black descent, to say nothing of over 160,000 enlisted men and others still to enter the service. All they ask is that while they are making the world safe for democracy, democracy will be made safe for them and their fellowmen of like complexion in America.

It is very appropriate that we annually pause for a moment and take a retrospective, introspective, circumspective and prospective view of the race and dedicate and consecrate ourselves

for new duties and greater accomplishments.

Despite adverse legislation, jim-crowism, disfranchisement, segregation, starvation wages, mob violence and other inhuman and atrocious deeds committed against the black man, thank God! he still goes upwards and shall continue to rise until the gates of heaven shall swing wide for his entrance.

In the face of all these mistreatments and misdeeds, calculated and intended to destroy one's confidence even in himself and to make him pessimistic relative to the future destiny of his race, the black man has taken his dose of bitter medicine good-naturedly and philosophically; having implicit faith in God, he believes that the law of retribution is true and certain as the day to follow the night or vice versa, and that the scripture will be fulfilled, which says, "Princes shall come out of Egypt and Ethiopia shall stretch forth her hands unto God."

Fellow patriots, in the midst of the great world struggle when mankind is being weighed in the balances and found wanting; when blood is being spilt like water for the cause men believe to be right, just and fair, let us resolutely dedicate ourselves to do all within our might to hasten the day when the democracy for which we are fighting will be shared in by 12,000,000 black American citizens in deed and in truth, and when the "fatherhood of God and brotherhood of man" will be put into practical, workable, everyday practice and when the golden rule shall actuate man in his dealings with his fellowman.

Our progress has been wonderful and marvelous in the face of the stern opposition, hostile and subtle, that our racial barque has encountered; but this is no time to sit supinely and rest contented with laurels already acquired.

We are still confronted with the mighty monster and giant—race prejudice—and as he stalks throughout this land and especially in the South, seeking some black American whom he may destroy either by legislation or mob law, it behooves each of us to be continually on the job, as "eternal vigilance is the price of liberty" and success. Let us wear out and not rust out in the fight for human rights and for genuine, honest-to-goodness democracy in this reputed "land of the free and home of the brave."

Let us turn our faces towards the morning's sun, as he steps from his oriental chamber with all his majesty and transcendent beauty and marches triumphantly across the vaulted dome, making his journey to his occidental resting place, while he illuminates the world and drives darkness from the stage of action.

Let us catch fresh courage and receive new inspiration from the stars, as they twinkle in yonder's blue canopy and as they pipe their paens of joy, praise and adoration to the Almighty who brought them into existence.

Finally, fellow constituents, let us place our hands in the hands of God who can save one to serve and not to be served; let us resign ourselves unto Him; seek His guidance in all our ways and He will bring it to pass.



Then let us as martyrs of the early apostolic period exclaim, with heads uplifted to heaven: "Father, forgive them, for they know not what they do."

Then we can exultingly shout: Thank God! he still goes upwards.

## RACIAL SELF-RESPECT.

One of the greatest and most commendable characteristics that any race can possess is that of racial self-respect.

Every man (generically speaking), though his face be as black as pitch-tar, should think highly of himself, but soberly, however, as the skin is not the measure of the man.

The color of an individual's skin does not determine his intrinsic worth nor his inherent or acquired qualities, although in this country a different philosophy is in vogue, but unless we miss our guess these things will not always be thus.

This city possesses several barbecue stands and restaurants operated by members of another race, which places of business do not cater to the colored race particularly, and if a race man desires barbecued meat or food from one of these places, he must enter through the kitchen, purchase his little bit and then exit via the same kitchen or rear door.

One of these barbecue stands is located at the corner of Prairie and Fannin (opposite Waddell's) and another is located at 1110 Franklin, just below the old postoffice building.

So many race men used to ease into the rear of a Japanese restaurant in the 1100 block on Congress avenue that they had to take turns in being served under an old shed, where the slop and other junk predominated and where the flies held their daily conventions.

Much to their regret and disappointment this restaurant has discontinued its colored rear-door patronage, but there are still some race men possessing such little racial self-respect that they continue to patronize these barbecue stands.

Then, there are others who will not go in person to these places, but they send boys of the race there for barbecue, etc., and thus they are destroying all racial self-respect in these lads and when they are grown they will reflect discreditably upon the race.

But the eating line is not the only one where racial self-respect is being thrown to the four winds.

There are thousands of our people who will visit and patronize white theatres and mercantile institutions, that don't give a rap about the race's trade.

They will climb four and five flights of stairs and sit on hard and dirty seats, where they are subjected to profanity and smoke from white men, when there are at least a half dozen or more theatres operated by race men here, both pictures and

vaudeville.

They will spend all their money with mercantile institutions that never employ one inch of advertising space in a race newspaper, soliciting nor evincing signs of appreciation for their patronage and where the clerks address them as "Uncle," "Auntie," "Captain," "Jim," "John" and refer to them as "damn niggers" and other approbrious appellations.

The Observer suggests that the ministers of our race, along with this paper, condemn and discourage these practices among our people, which are destroying every vestige of manhood and womanhood in the race and which will forever keep some of our people believing that the color of their skin is a badge of dishonor, inferiority and servility.

The scripture declares, "As a man thinketh in his heart so is he."

The Observer realizes that it will require a deal of sacrifice to stop such practices, but without sacrifice what can one hope to attain worth while along any line?

The Observer pleads for racial self-respect among our people, which is an absolute necessity, if the race is to occupy a position with the other races of the earth.

*Between Two Fires*  
Men of the white race, when addressing Negro audiences, since the world's conflict has become a big question, usually find themselves between two fires. The customary phrases, describing what this war means to the people of this nation, seem to find no application to the colored man. So the speakers generally take up most of their time in apologizing for the wrongs perpetrated upon the colored people of this country by the whites, and in praising the loyalty of the Negro race. This, of course, is very embarrassing to speaker and hearers alike.

We are quite in sympathy with the members of our race who are placed in such embarrassing positions when called upon to speak to their own people. The leaders of the race who are patriotic, loyal, and anxious to do all in their power to help in this great fight for Democracy, by conversations, lectures or writings, must either apologize for the wrongs done to their brothers or plead ignorance of the existing conditions. In either event, they are placed in a bad position.

We want Uncle Sam to help us do more for our race by removing the many handicaps that we are compelled to work under. Unless we have misinterpreted the word "Democracy," it means equal rights, equal duties, and equal responsibilities for all citizens.

No man, who is a leader of the race, would dare say that the Negro is satisfied with anything less; even though we may be forced to accept less on account of the accident of our birth, we must let the world know that we are not satisfied.

## WHY NEGRO WITH A BIG 'N'?

The learned contributing Editor of The New York Age, allowed himself to fall a victim to the perplexing-question raised by the Sunday Editor of The New York Times—through his

to capitalize "n" in "negro" when Mr. Ochs, owner of the Times, replied, through the Sunday Editor, Mr. Graves, to the effect that the small letter is generally used in newspapers and that they should no more capitalize "negro" than "white." He further states that "it would be calling attention to a man's skin, accentuating a difference among Americans of different color."

Editor Johnson of The New York Age wonders if the letter is really from the Sunday Editor of The New York Times, and concludes that it was weak!

I thoroughly agree with the Sunday Editor of The New York Times, and while I disagree with Editor Johnson, I can truly say I admire his sincerity and sympathize with him in his desire to label the race with a name which does not stand for anything. This is no time to enter into a grammatical discussion of the word, hence let us lay aside our likes and dislikes, and look at the thing squarely.

What does "negro" or "Negro" stand for?

Webster's,—"negro, an African black. Fem. negress."

Collins,—"An African by birth." Negress, fem., a female of the black African race." Mr. Collins, on page 69 of his dictionary, gives the definition of "nigger" as: "a negro."

When we think of the abuse which has come to the race through the term and when we begin to consider the insults which are continuously being heaped upon us—wrapped up in "negro"—Why should the self-respecting laborer to be addressed as "negro" or "Negro"?

According to the definition of Mr. Collins, no "negro" should be offended if he is called a "nigger," and yet the Contributing Editor of The New York Age, who is a lawyer, would justly take into the court, any one who in a rage addressed him as "nigger." We were taught that the term "nigger" can or may be applied to any person, regardless of color or race, if he is a "mean" individual, but according to Mr. Collins—it is the brand of the race of those men of "negro" blood who, like our friends, are too unmixic to be known as "negroes" or "Negroes."

To avoid "nigger" and "negress," and the calling of special attention to a man's skin, and the accentuating of the difference among Americans of different colors, I would suggest that the word COLORED be used and not the humiliating term—"negro" or "Negro."

W. STEPHENSON HOLDER,  
Pastor, The Harlem Congregational Church, 250 West 136th Street, New York City.  
August 21, 1918.

logical reply to a Newark Gentleman who wanted to know why The Times had failed to write the word "negro" with a capital letter.

It appears that a certain New Jersey reader of The New York Age questioned the wisdom of the Editor of The New York Times for failing



# Racial Consciousness - 1918

## WHAT OUR CHILDREN LEARN

*The Christian Record April 18, 1918*

A few days ago the editor's little daughter, seven years of age, came to her father very much agitated. It seemed that she had been quizzing her mother for a half hour with such questions as "What is a savage?" "What are slaves?" "What is a native?" "What is a cannibal?" "What are tribes?" etc., etc., and the mother finally said "go; and ask your father." So the first question she asked her father was, "Daddy, are we all Negroes?" "Well, yes," was the answer. "We do not eat people, do we?" "Why, no," we answered. "Well, I thought Negroes ate people," she replied. And as though she she had some superior knowledge she said, "Are you a savage, Daddy?" The editor asked his wife, "What is the matter with our daughter." Mrs. Wright replied, "she is studying geography, and has just had her first lesson—telling about the peoples of the world; she is trying to place herself. I wish you would read her lesson. The editor took the book, and read of the white race and its glorious achievements, and then the Yellow race, and finally came "The Black Race." And this is what we read in the book written by Oliver P. Cookman, Ph.D., principal of Northwest Grammar School, and Oscar Gerson, Ph.D., of Central Manual Training School, both of Philadelphia:

**"THE BLACK RACE.**—Negroes belong to the black race. Their skin is of a very dark color. They have broad, flat noses, thick lips, and low slanting foreheads. Their hair is short and kinky.

"In their native land negroes are wild and savage. They wear little or no clothing. They live in tribes, which are nearly always fighting with each other. They use, spears, clubs and arrows. Some of them eat the people whom they capture. Those who do this are called cannibals.

"The savage negro tribes have many strange customs. They file their teeth into points, and wear heavy rings in their noses, ears and lips. They dress their hair in queer ways and paint and tattoo their bodies. They have no schools nor churches. They pray to ugly idols made of stone and wood. There are many negroes living in this country. The first negroes were brought here from Africa, a land far across the ocean, nearly three hundred years ago. They were sold as slaves and made to do hard work. Their masters often treated them cruelly. Many people thought it was wrong to have slaves. They believed that all the negroes should be free. At last a great war was fought which gave the slaves their freedom. This was nearly fifty years ago. The negro has learned to work for wages and to take care of himself. They are growing more and more intelligent and have so improved that it is hard to believe that they are descended from savages."

Our little daughter was much agitated. Being unusually thoughtful for her age, she questioned each paragraph, and each sentence carefully, until she forced her father to say: "No, dear, the men who wrote this book did not know what they were writing about. They have never been to Africa, and only write what they have heard or read. Daddy is going to get Bishop Coppin and Bishop Johnson and Bishop Heard, who have spent many years in different parts of Africa to come and tell you about Africa." Unexpectedly the little girl asked "Do these bishops eat people?" "No, dear, They are educated gentlemen," was the reply, which brought forth another avalanche of questions.

This little girl of seven was trying to place herself among the people of the world as described in the book, and the nearest thing to it was the black race, but the description did not seem to fit accurately. She looked into the glass, questioned about her skin, her nose, hair, religion. She seemed very much disappointed when she read "they have no schools nor churches. They pray to ugly idols made of wood and stone," and got but little consolation from the final paragraph about the Negroes "growing more and more intelligent."

The whole episode took more than an hour. It was so serious that we read the chapter over and over. We read nearly all of the little book; we found it to be a splendid introductory book—all but this chapter, which is so untrue, unfair and misleading. We noticed how subtly the book made for Democracy—all except for the Negro. We noticed that toward the end of the book the authors do try to overcome the impression made in the beginning; but that is too late.

Perhaps we should say that the chapter bearing on the Negro is untrue, not so much because of the facts stated but the prospective.

It is true that all peoples come from a savage state. Now to describe the black race in a state of savagery and the white race in a state of high civilization as though the whites were always such, is untrue, and gives the child a false impression, and that is what these authors did. To describe Negroes in their savagery in Africa, and then let this description follow with: "There are many negroes living in this country," is misleading, particularly to a child.

The following is the way in which the authors treat the white race:  
**"THE WHITE RACE.**—The people of the white race are fine looking and their bodies are well formed. Their foreheads are high and broad, their noses straight and their lips rather thin. Their hair, which may be either

light or dark, is smooth and often wavy. It is not kinky or woolly, like that of a negro, and it is not coarse and straight like that of an Indian.

"The people of the white race are highly intelligent, and are active and industrious. They were the first to have railroads, steamships, the telegraph and telephones. They write many books and have large libraries. They also have picture galleries, theatres and other places of amusements. They live in well-built houses and have fine schools and beautiful churches.

"Many of these people live in the country and raise crops of wheat, corn, potatoes and other things which they send to the cities to be sold. Many live in cities, where they work in stores and business houses, buying and selling different kinds of goods. Others work in the mills and factories where these goods are made.

"People of the white race dress well and comfortably. Cotton, wool, silk, linen, leather and other materials are used in the making of their clothing. They have traveled all over the world and may be found in almost every country."

Any fair-minded person (after his attention is called to this fact) will see that the method of treatment is quite different in the two topics: one is calculated to inspire respect for the white race. The other disrespect for the black race.

Furthermore, many of the things said in one could be said in the other, e. g., it might have been said that the black race is fine looking and their bodies well formed; they are highly intelligent; they were the first to invent the smelting of iron, etc., or it might have been said of the white race: "They are always fighting" (for it is probably a fact that more white people have been killed in fights in the past four years than Negroes in the past forty years); they burn people they do not like and wear their bones as charms (for lynching and burning are quite as prevalent in the United States as cannibalism in Africa). "Their women bind their bodies with steel hoops called corsets, and paint their faces, under the belief that they are made pretty; they wear rings in their ears, on their fingers and ankles, and dress their heads in hideous fashion. They drink a sort of "fire water" which takes away their senses and reduces them at times to the level of the beast. Out of the sale of this liquor the government gets great support. They take children from schools to work in factories. They do not live in tribes like the Negroes where government descends by blood; they live in cities where the rulers usually get power by corrupt methods. In all of their cities the saloon and the brothel have more power in government than the school and the church, and the Almighty Dollar is their god. They were once slaves; some of them were slaves to Africans, and they still show slavish instincts. They once lived in caves, and like animals, fed on roots and nuts; they wore the skins of wild beasts and worshipped idols. But their descendants in America have gained intelligence and one would hardly think they descended from slaves and savages."

But if the authors had written thus they would have stated truths but they would have been unjust to the tender child. Still they might have done so and told as much truth as they told in the chapter on the Negro.

Of course the editor had to set his daughter straight on this "geography," and we may tell in later articles how we endeavored to do this.

But we only write to say, that the "disgrace of democracy," as Prof. Kelly Miller terms it, is not lynching half so much as it is the poisoning of the minds of the youth of the land against Negroes, and the postponing of any sort of democracy worthy of the name in this country. It strikes us that the Boards of Education should be extremely careful to see that nothing is taught that will humiliate any American, that will cause him to be less loyal, and less ambitious. America will never be great so long as she humiliates even the least. Democracy will be a farce if the Negro is left out. It is not enough to scan text books carefully to see that no comfort is given to our German enemies, but we should see that they offend none of our American citizens. This and all other text books which put twelve million loyal Americans in false light ought to be revised.

## UN-AMERICAN PROPAGANDA

*The New York Times* (BY JESTER A. WALTON) 10-12-18.  
SUNDAY evening one by the making a regular Vardaman name of Leftowitz, and speech. Far from it; he was selling Petersburg, Va., Liberty Bonds.

as his place of residence, was hissed Leftowitz, instead of remaining at the Alhambra Theatre for re-in captivity in Petersburg, was ferring to colored people as "nig- permitted to come to New York gers." Now, do not quickly form and serve as speaker in the the conclusion that Leftowitz was Fourth Liberty Loan Drive. He

was assigned to the Speakers' Bureau of the Allied Theatrical Interests and Sunday set out to make a hit in the metropolis. As it was, the prompt interference of cooler heads prevented him from getting hit.

After Leftowitz had made a specific appeal to the white people in the Alhambra audience to buy Liberty Bonds he began to talk to the colored people. White and colored people were not invited at the same time to purchase Liberty Bonds, for such an act would have savored of "social equality." Leftowitz is accustomed to the "Jim Crow" way.

During his talk to the white people Leftowitz caused his hearers to move uneasily in their seats by using the term "nigger;" next he made matters worse by inquiring if there was "a 'nigger' from Virginia" who would buy a bond; then he incited a near-riot by calling on "all the 'niggers' present" to come up and subscribe to the Fourth Liberty Loan.

Several colored theatregoers fully intended to subscribe during the evening, but were too angry and embarrassed to do so. Instead of buying bonds they joined in the hissing.

The management of the Alhambra Theatre next day made all sorts of apologies to a delegation of colored men which called to protest against Sunday evening's occurrence. As the delegation was correctly told, the attaches of the theatre were as disagreeably surprised as the audience when they heard Leftowitz using the term "nigger."

Regret also was expressed by the heads of the Allied Theatrical Interests, who did not hesitate to say that Leftowitz was doing more harm than good and promised to see to it that the speaker from Virginia deported himself more like an American who possessed some



common sense than one engaged in spreading German propaganda.

"Abraham de Link."

On Friday afternoon of last week two colored performers, seated in the audience at the Palace Theatre, heeded the call to "do their bit" and each bought a Liberty Bond. Enthusiasm ran high and the subscription was one of the largest on record at the Palace.

After the bond subscription the vaudeville show was resumed, Clark and Verdi doing their turn. This team is supposed to do an Italian act during which several statues are introduced.

Here is one of the "jokes" they put over:

Clark: "This is the statue of Abraham de Link."

Verdi: "Who was Abraham de Link?"

Clark: "Why, he stopped the 'nigger' from work."

This "joke" did not make a single person in the audience laugh, and from what I can learn it seldom does. What Clark and Verdi want to do is get wise to the fact that especially in this neck of the woods the public knows how to differentiate between a joke and a slur.

Even to the casual observer it would seem that an effort to disparage the colored man at this time would be very much out of keeping; for he is in the trenches at this moment *working* to make the world a safe place for such people as Clark and Verdi to live in.

Of course, Clark and Verdi will disclaim all thoughts of using their "joke" on "Abraham de Link" to ridicule the Negro if told to keep it out of their act by vaudeville managers. They will profess great admiration and maybe love for the colored American, winding up with the usual: "I did not mean any harm." It is ever thus when the race resents an insult in the proper manner.

After last Friday afternoon's performance at the Palace Theatre the two colored performers who had bought a Liberty Bond each called at THE AGE office and inquired of me if there was a law on the statute books of this State against a person or persons holding up a race to ridicule. I answered them in the affirmative, and read the last few lines of the act which became a law May 15, 1917, which reads as follows:

\* \* \* or commits any act or acts whereby any race of citizens of this State is held up to contempt or ridicule, is guilty of a misdemeanor, punishable by a fine of not more than five hundred nor less than one hundred dollars, or by imprisonment for a term of not more than one year or less than three months, or both.

Clark and Verdi and all other vaudeville acts which hold up the Negro to ridicule can be brought to the realization that they are breaking the law and flirting with jail. But it will take more than the colored man's usual weapon—TALK—to bring these defamers of the proper way of thinking.

Personally, I should like to see some member of the race who repeatedly uses the term "nigger" when in one another's company get in durance vile before any white person. After all they are the most guilty of all guilty parties.

N Y C AMERICAN  
AUGUST 29, 1918

### Agitators Warned to Leave Negroes Alone

Agitators in the district north of One Hundred and Thirtieth street, between Fifth and Eighth avenues, were directed yesterday to cease their activities. Assistant District Attorney James E. Smith issued the order after a visit to his office by Captain William H. Ward, of the West One Hundred and Thirty-fifth street police station.

Captain Ward said these agitators charged that the police were oppressing the colored people. He denied that the privileges to which they are entitled had been taken from the negro.

## RACE CATECHISM

(From The Crusader Magazine)

Question: How do you consider yourself in relation to your Race?

Answer: I consider myself bound to it by a sentiment which unites all.

Question: What is it?

Answer: The sentiment that the Negro Race is of all races the most favored by the Muses of Music, Poetry and Art, and is possessed of those qualities of courage, honor and intelligence necessary to the making of the best manhood and womanhood and the most brilliant development of the human species.

Question: What are one's duties to the Race?

Answer: To love one's Race above one's self and to further the common interests of all above the private interests of one. To cheerfully sacrifice wealth, ease, luxuries, necessities and, if need be, life itself to attain for the Race that greatness in arms, in commerce, in art, the three combined without which there is neither respect, honor nor security.

Question: How can you further the interests of the Race?

Answer: By spreading Race Patriotism among my fellows; by unfolding the annals of our glorious deeds and the facts of the noble origin, splendid achievements and ancient cultures of the Negro Race to those whom Alien Education has kept in ignorance of these things; by combatting the insidious, mischievous and false teachings of school histories that exalt the white man and debase the Negro, that tell of the white man's achievements but not of his ignominy while relating only that part of the Negro's story that pertains to his temporary enslavement and partial decadence; by helping Race industries in preference to all others; by encouraging Race enterprise and business to the ends of an ultimate creation of wealth, employment and financial strength within the Race; by so carrying myself as to demand honor and respect for my Race.

Question: Why are you proud of your Race?

Answer: Because in the veins of no human being does there flow more generous blood than in our own; in the annals of the world the history of no Race is more resplendent with honest, worthy glory than that of the Negro Race, members of which founded the first beginning of civilization upon the banks of the Nile, developing it and extending it southward to Ethiopia and westward over the smiling Sudan to the distant Atlantic, so that the Greeks who came to learn from our fathers declared that they were "the most just of men, the favorites of the gods."

DuBois Editorial  
7-25-18  
Causes Big Stir  
Chicago Defender  
Washington Branch N. A. A.

C. P. Asks Him to Choose

### Between Crisis Editor-ship and Army

Washington, July 19.—The stormiest meeting ever held by the local branch of the N. A. A. C. P. here was held last Wednesday evening. Because of the question of indorsing Dr. DuBois' desire to continue as editor of the Crisis while holding a commission as captain in the army, assigned to duties in the intelligence bureau, and the matter of repudiating his editorial in

the last issue of the Crisis urging the Race to "bury our grievances," an exceptionally large attendance was present. Many of the speeches were radically denunciatory of Editor DuBois' alleged selfishness in desiring to draw salary from two positions, and "traitor" and "Benedict Arnold" were some of the endearing terms applied to him by speakers because of his "Close Ranks" editorial in the last issue of the Crisis.

The local branch here, which numbers 7,000 members, went on record as censuring Editor DuBois for attempting to draw salary for two positions and for his alleged surrendering editorial in last issue of the Crisis. The local branch sustained the board of trustees of the N. A. A. C. P. in their decision reached at a meeting in New York, that Editor DuBois must choose between the editorship of the Crisis and a position with the intelligence bureau in the War Department; that he cannot remain editor and serve in some other capacity. In short, it has been made plain to Dr. DuBois that he cannot serve two masters. It was further impressed upon him, it is alleged, that if he continues as editor of the Crisis he must continue the heretofore policy of that publication respecting the rights of the Race. The entire N. A. A. C. P. organization is greatly stirred over what many members claim was an abandoning of the Race by Dr. DuBois.

ON NAMING SHIP FOR  
FREDERICK DOUGLASS  
ROCHESTER N. Y. CHRONICLE  
AUG 29, 1918

### Daniels Says Request Will Have Consideration.

To a request that one of the new battleships be named after the colored orator and journalist Frederick Douglass, Josephus Daniels, secretary of the navy, has made the following reply:

"I beg to acknowledge receipt of your letter of June 16th, suggesting, on behalf of the Colored Voters' Council, that we name a naval vessel after Frederick Douglass, and I am writing to say that I will be very glad to bear in mind your interest in the matter when we again take up the question of the naming of new ships."

The request was made by John W. Thompson, of this city, chairman of the Executive Committee of the Colored Voters' Council of the State of New York, of which Assemblyman E. A. Johnson is president. Mr. Thompson's letter follows:

"The Executive Committee of the Colored Voters' Council of the State of New York begs to express to you its most sincere appreciation for the high and most satisfactory compliments you gave our colored soldiers now in France for their valor and bravery in protecting the honor of the American flag and establishing the democracy of the world. Our committee is highly gratified that the loyalty and patriotism of our race commands your approval and that of the patriotic people of the United States.

"I therefore respectfully ask that you name one of the new steel war-battleships the Douglass or the Frederick Douglass, in honor of the late Frederick Douglass, the greatest and most beloved of our race. By doing so you will please in the highest degree possible twelve million loyal, patriotic American citizens of my race."



# PETITION U. S. SENATE FOR FREE IRELAND

*Guardian*  
7-27-18  
IRISH-AMERICAN CITIZENS HAVE  
PETITION PRESENTED BY SEN.  
LEWIS OF ILL.—DONE "IN BE-  
HALF OF 600,000 IRISHMEN IN  
AMERICA"—DEMOCRATIC SEN-  
ATOR RESENTS CHARGE THAT  
AUTHORS ARE TRAITORS—  
WANT IRELAND FREED, NOT  
AT END OF WAR, BUT NOW, BY  
ACTION OF AMERICA.

Yet Dubois, Spingarn et al oppose Na-  
tive Colored Citizens Asking for De-  
mocracy at Home.

Washington, July 18, 1918.—In be-  
half of "600,000 Irishmen in America",  
Senator James Hamilton Lewis of Il-  
linois presented a petition today in the  
Senate asking Congress to declare  
that Ireland shall be free.

Senator King of Utah at once made  
objection. "I am very much opposed  
to the reading of this petition. It is  
an attempt by a number of people to  
assault one of our allies, Great Brit-  
ain", he said. "There are a number of  
traitors, so-called Irishmen, in this  
country and it is in line with the prop-  
aganda that has been carried on by  
that element and also used by the Sinn  
Feiners against our allies."

"My city," responded Senator Lewis,  
"does not contain any traitors. The  
Irish people, I can assure the Senate,  
that signed this petition are as loyal  
as anyone."

The petition, which had been sent  
to the Illinois Senator by "Friends of  
Irish Freedom" was referred to the  
committee on printing and read as fol-  
lows:

## As American Citizens.

"We, as American citizens, respect-  
fully state to the government of the  
United States that Ireland is a distinct  
nation deprived of her liberty and held  
in submission by England by military  
power alone. As America has entered  
the war for the preservation of democ-  
racy and the freedom of small nation-  
alities, this government is in honor  
bound to apply this impartially in all  
cases of peoples held in subjection,  
whether they be under the jurisdic-  
tion of Germany, like Belgium, or of  
England, like Ireland. America cannot  
be a party to any scheme of world  
peace which withholds from any na-  
tion the God-given right of freedom;  
the only final settlement must be the  
complete independence of Ireland."

"America has the right by her entry  
into this war to demand it from Eng-  
land not in the peace conference at  
the close of the war, but now."

"We, therefore, respectfully urge  
upon the President and Congress the  
necessity and good policy of giving  
a great example to the world by insist-  
ing that England shall grant Ireland  
complete independence. We earnestly  
hope, like Cuba, Ireland will be made  
free by the action of America."

## THE IMITATIVE NEGRO.

Imitation in itself is not a bad characteristic; it depends upon  
what you imitate. It is largely through imitation that civilization  
has been spread. It was because the barbarians imitated the civili-  
zation of Greece and Rome that north and central Europe is now  
civilized. Not that they are much better off for it, but at any rate  
they are civilized.

It is because the Negro is such a god imitator that he has ac-  
quired western civilization so fast. I have seen the British West  
Indian in London, and he is as English as a lord. I have seen the  
French West Indian in Paris, and he is as French as a marquis. I  
do not doubt that the Negro would make a perfectly good Chinaman,  
with the exception of the pigtail; and he is fast overcoming that  
difficulty. It is this ability to imitate and assimilate that has made  
it possible for the Negro in the United States to outdistance the  
American Indian in the race. The Indian, in spite of his advantages  
and opportunities, remains an Indian. The Negro, in spite of his  
handicaps and obstacles has become an American. The Negro is  
an American in language, customs, mode of thought and religion.  
The Indian is still just about as much of a savage as the law allows  
him to be.

But the dangers that go with the ability to imitate are equal  
to the benefits. For one who finds it easy to imitate good things  
finds it just as easy, often easier, to imitate bad things. It is on  
this point that the Negro's facile gift has worked him woe; he has  
picked up the bad as well as the good. After all, the Indian is an  
awe inspiring sight; a sight that somehow inspires a certain sort of  
respect. He absolutely disdains to learn or copy either what the  
white man calls good or bad, but remains himself.

The dangers of the ability to imitate was impressed on the writ-  
er's mind when he saw the other night a crowd of young colored  
hoodlums ranging the streets of Harlem, breaking up the straw hats  
of passers-by, even going into shops to attack men. Where did  
they get the idea? If it was a custom that had come down to them  
from their African ancestors, it would demand some respect, even  
if it was heathenish; but, no, it is something they only recently  
learned from white men. And who are the white men they learned  
it from?

For years the members of the Stock Exchange have indulged  
in the sport of breaking up the hat of any members who dared to  
appear on the floor of the Exchange arrayed in a hat of straw on the  
15th of September. It was a sort of a good-natured game with  
these busy men; and it is likely that if any man whose hat was  
broken took the matter seriously, the hat breaker would willingly  
buy him a new one. Young, white hoodlums caught the idea from  
the Stock Exchange brokers, and then the young, colored hoodlums  
caught it from the white ones. The practice has almost gone out of  
vogue among the white hoodlums, and it is doubtful that it is prac-  
ticed any more in the Stock Exchange, most likely not since this  
country entered the war; but it is still being followed by the young  
colored ruffians of Harlem. And they carry it on more viciously  
than it has ever been carried on by the whites. They do not do the  
thing in a spirit of fun; they are ready to attack and injure any man

who tried to protect his property.

We do not know what a judge would rule, but we are of the  
opinion that a man who went to the extent of doing some serious  
bodily harm to one of these scamps would not have to pay much  
of a penalty.

When we imitate the virtues of other people, we evoke admira-  
tion. When we imitate their vices, we evoke contempt.

One of the things a law and order league could attempt in Har-  
lem, would be to break up this practice among these young gang-  
sters.

## WHAT CAN THE PARENTS DO?

*The Christian Recorder May 2, 1918*  
No editorial that has appeared in the Christian Recorder during the  
present editor's tenure of nearly ten years, has created as much comment  
as the one which appeared two weeks ago, under the title of "What Our  
Children Learn."

One of our most thoughtful ministers wrote as follows:

Dear Dr. Wright:—Your editorial in the Recorder of the 18th, under  
the caption, "What Our Children Learn," hit the nail square on the head.  
I read it to my congregation Sunday morning and used it as a subject for  
a sermon. It raised a sensation. At the evening services some one drop-  
ped into the question box, the following question: "Sir: I was at the  
morning services and was much interested in the reading of the editorial  
from the Recorder, and your comment upon same. What I want to know  
is this, What can the parents do to offset this pernicious influence of  
school books which their children are compelled to study, written by  
prejudiced authors?"

I would be pleased to read to my people your answer to this question.

What can the parents do? They can do all. All text books finally  
rest upon the parents. The public schools are supported by taxes, and  
the tax payers determine how the public schools shall be run. Not only  
does the public pay the bills, but the parents furnish the children for  
teaching. Hence the schools must be run, and are run as they say. Of  
course, if any group of parents refuse or neglect to have "their say," the  
public schools are run to suit those who do express themselves.

Now, let us see what parents have done? Italian parents, English  
parents, German parents have seen to it that their nationalities are set  
forth in complimentary style in the text books. We see a great deal of  
it to-day in regard to Germany. The ideals of Germany have been put  
in all our text books, and the German language has been made the lan-  
guage next to English in our schools. Parents of German descent have  
not left the text books to be made by themselves.

Now that we are at war with Germany, parents are demanding that  
we take out of our text books complimentary references to Germany, and  
these American parents are having this done. The publishers did not  
want to do it, for it costs them money. The school administration was  
averse to it. But parents demanded it, in some cases made their children  
tear the distasteful pages out of the books.

But Negro parents have done but little. Now, however, is the psycho-  
logical moment for the Negro parent: In the first place American senti-  
ment is forcing a revision of nearly all text books, especially of history  
and geography, for the purpose of eliminating flattering German senti-  
ments. The publishers must yield to this, no matter what the money  
loss. Now, while they are revising to eliminate complimentary things re-  
garding Germany, let us demand that they eliminate things that are un-  
complimentary to the Negro.

Let every Negro parent read the books his children studies and note  
the references to the Negroes. Copy them out. If they are not satis-  
factory PROTEST AGAINST THEM TO THE BOARD OF EDUCATION.  
Then get a delegation of the most thoughtful people to present our cause  
to the Board.

Refuse to buy any books which reflect on your people.

Not only protest against these passages, but re-write them, and show  
the Board of Education what it should have. Already we have been in-  
formed that our editorial has been brought to the attention of several  
superintendents of schools. One said to the party presenting the com-  
plaint: "What do you colored people want? Won't you prepare for as  
a suitable description of race that we can substitute for the distasteful



one?"

The following letter comes from a principal in Texas:

"Dr. R. R. Wright:—Permit me, a stranger, rather remote and obscure to say that your editorial work is par excellence. Your little girl's geography episode finds me to-day working on a proposition with my superintendent. I have a school of 500 pupils, about 70 in high school. I have for several years taught the things that I thought and now think lie at the very basis of real Negro manhood. Inspirational ideals cannot be sufficiently derived from unsympathetic sources. A Negro boy straightens up when you tell him about a black man that has made good; but he has a quivering doubt (in the South) when the object lesson is a white man, because he somewhat justly doubts the hope that the auspicious opportunity will ever come. Now, I have the assurance of my superintendent that a suitable book or books of information and inspiration will be adopted if I can find them. Will you kindly suggest books that would be highly suited and suitable to the growing youth? A good school history that is free from bitterness, an anthology, literature that is well adapted in form and substance is what I want. I shall thank you for any interest or information given in this matter."

What can the parents do? They cannot only help to re-make text books, but while this re-making is in process he can get good books for his children, that inspire ideals. In the South where there are separate schools hundreds of our consecrated teachers are inspiring our boys and girls just as this Texas principal. But it is not enough to get this inspiration at school, but it should be in the home. Every Negro home should have good books of Negroes. We suggest some as follows: School History of the Negro, Johnson, \$1.50; History of the American Negro, Brawley, \$1.25; The Negro, DuBois, 60c; The Aftermath of Slavery, Sinclair, \$1.50; The Race Question Before Congress, Mitchell, \$2.00; Anthology of American Verse, Braithwaite, \$1.50; Life and Works of Paul Laurence Dunbar, \$2.00; Poems of Phillis Wheatley, \$1.00; The Life of Frederick Douglass, \$2.50; The Life of Richard Allen, 30c, Up From Slavery, B. T. Washington, \$1.25; Life of Samuel Coleridge-Taylor, \$2.25; Masterpieces of Negro Eloquence, \$2.50; Wendell Phillips on Toussaint L'Ouverture, 25c; The Negro Year Book, Work, 35c. Of course there are numerous other books which are good, but every Negro should have these books, at least.

We should not think any intelligent Negro loyal to his race who did not put some of these books in the hands of his older children.

Unfortunately for our race we do not have enough material suited to small children. Prof. Work of Tuskegee is publishing a book of stories, which should have wide sale. Mrs. Wright, the editor's wife, will soon publish a story book for children. Miss Wilkes of Washington, has a splendid manuscript of history for children. We wish we could induce Bishop Coppin, Bishop Heard and Bishop Johnson to tell the story of their travels in Africa in simple form for children. No more useful book could be written.

Then the parents can get pictures. Every home should have a picture of Frederick Douglass, Richard Allen, Toussaint L'Ouverture, Daniel A. Payne, the Negro Members of Congress, the President of Liberia, Sojourner Truth, Phillis Wheatley, Booker T. Washington, Paul Laurence Dunbar, the Negro Soldiers.

We trust, Mr. Pastor, we have answered your question. In short we repeat: Let the parents acquaint themselves with the children's books and protest intelligently against any reflection on their race; let them go further by making constructive suggestions, telling what should be in the books as well as what should not be in them. Let them go still further by giving their children good books about their own people. Let them add to these good pictures. And now, may I ask you to ask your congregation a few questions for me:

1. How many of you have ever examined what the histories and geographies say about your people?
2. How many of you have the books named in the list above?
3. How many of you have had these books put in the school or public library?
4. How many of you have pictures of colored men and women in your homes?
5. Have you a library in your church?

## AN ADDRESS TO THE COUNTRY BY THE COLORED WORLD DEMOCRACY CONVENTION.

AT CHICAGO ASSEMBLED, UNDER THE AUSPICES OF THE NATIONAL EQUAL RIGHTS LEAGUE, SEPT. 20, 1918.

We recognize the fact that in the near future there will take place the greatest convocation of men the world has known; and that it will be that of the nations and races of the earth to shape and form the new alignment, which will arise out of the ruins of the world contest for human rights, and that the first in order will be the establishing of the democracy of men, and secondly—providing for its preservation.

We believe we ought to be; and we hereby proclaim that we will be there.

We also believe that the objects mentioned above will be best and most speedily accomplished in the degree that the participants are intelligent; both now and interim—and are inclined to present, and insist upon a fair consideration of rights and duties.

We firmly believe that the most sublime and potent statement ever uttered by mankind assembled, to be the following:—

"We hold these truths to be self-evident, that all men are created equal—they are endowed by their Creator with certain inalienable rights, among these are life, liberty and the pursuit of happiness. To secure these rights, governments are instituted among men; deriving their just powers from the consent of the governed."

Also, that it is the sum and substance, the very essence and soul of our government.

We therefore re-affirm allegiance and loyalty to our government, and pledge to it—the best that is in us.

And in accordance with its just principles, and our natural inclination, we undertake to do our full portion as units of it.

FIRST—By awaking the members of the race to the full sense of the mutuality of the duties and obligations, under and in our government.

SECONDLY—To impress upon them the necessity of measuring up to the full capacity of such citizenship.

### Reason, Common Sense and Justice.

And to the attainment of these objects and ends we deem it wise and expedient—and firmly believe that the best interest and highest purposes of our government, as well also, as that of all the units of it will be best subserved by causing to be applied to us, a rule of REASON, COMMON SENSE AND JUSTICE, by all other elements and units of our government; rather than one fraught with unwarranted prejudice and hate, which entails upon us the horrible iniquities of race proscription, Jim-crow-ism, segregation, etc., while Our Boys in France are "Going Over the Top" for the cause of democracy, the essentials of which are being denied the race at home.

### Lynching.

We as loyal and patriotic citizens, deplore the prevalence of the spirit of Mob Rule, which has over-ridden our country, and implore our government to take the necessary steps to eradicate this evil, and ask drastic Federal legislation toward this end.

We commend the President for the righteous and statesmanlike position he has taken on this evil, and ask him to message the same to Congress—recommending legislation to the same end.

### Our Soldiers.

We are creditably informed that there has been gross mistreatment of our soldiers in certain camps.

We ask the War Department to investigate and correct the same.

### Railroads.

We believe that we should be accorded fair treatment and an equal chance in all the walks of life—that we should be given equal conveniences and comforts in the matter of transportation upon railroads and in public places, and to that end demand that segregation in public carriers under Federal control be abolished.

### Schools.

We ask fair and equitable expenditure of public money in the maintenance of public schools—in giving longer terms in certain localities and better pay for teachers.

### Franchise.

As affecting our franchise rights we ask the impartial enforcement of the 14th and 15th amendments to the Constitution—to their letter and spirit—to the end that we have a fair deal, and equal justice in the courts of our land.

### Labor.

We observe with appreciation and hope the advance made towards us by organized labor, and we recommend immediate steps be taken by the executive committees in each state, together with the executive committee of this league, to see to it that the National Body of Organized Labor shall remove all discriminatory and exclusive bars as to the color of labor, at which time we stand ready to co-operate with them.

### Preparedness.

We urge upon the race the importance of Preparedness in the full sense of the term; and to that end we recommend the conservation of its resources, and its energies, and the thorough organization of ourselves, and co-operation with the National Baptist Railroad and Public Carriers Commission—which we endorse—as well also as all other Colored American bodies for our uplift—to the end of putting into practice the matters and things hereinabove stated.

We recommend that the President of this League present this address to the President and to the Congress, and ask their earnest efforts in the consummation of the matters herein set forth—in accordance with a resolution adopted by the League.

We recommend that a delegation, headed by the President of this

## BAR MILLER'S BOOK FROM CAMP LIBRARIES

New York, Oct. 18, 1918. Dear Sir:—The recent pamphlet issued by Prof. Kelly Miller, dean of Howard University, Washington, D. C., entitled "The Disgrace of Democracy" was undesirable for our soldiers to read while training for war, the department of military censorship ordered the various camp librarians to take the book from the library shelves. Seventy-two books from the pen of noted authors have suffered a similar fate.

The books were barred from every army camp and from every post where American soldiers are located, because their influence tended to make the soldier who read them a less effective fighter against the German, it was asserted when publication of the complete list was authorized.

In the list also are numerous religious publications opposing war and emphasizing the views of pacifists. Other publications were barred because they were unfit from a moral standpoint.

### Negro With a Capital "N."

To the Editor of The World:

We appreciate the news you print from time to time about the negro soldier. Will you be good enough to have your compositors spell negro with a capital letter? They always spell negro with a small "n."

CARRIE W. BROWN.

Montclair, N. J., July 24.

League seek audience with the President of the U. S. to suggest that he send a message to the present or ensuing session of Congress for making this country safe for democracy by recommending to Congress the enactment of legislation; (a) to abolish Jim-Crow railway segregation in public travel with the railroads now under Federal control. (b) To enforce the right to vote for citizens without restriction based on race and color. (c) To make lynching a Federal crime. All measures which will help win the war.

I. F. Bradley (Kan.), Chairman.  
D. Stewart (Md.)  
E. Moore (Tenn.)  
Mrs. Ida B. Wells-Barnett (Ill.)  
Mrs. L. B. Williams (Penn.)  
S. R. Gipson (Ill.)  
A. J. Smitherman (Okla.), Sec.  
J. W. Bell (Ky.)  
E. T. Morris (Mass.)  
Rev. Byron Gunner (N. Y.)  
J. D. Cook (Ind.)



# Racial Consciousness - 1918

## ATTORNEY LEWIS' HATRED.

Ex-Assistant Attorney General William H. Lewis is reported as follows:

"I hate the term of Negro because it is being used in terms of hatred," "It is the cause of the segregation of the Negro; it is being used in contempt in public places; it is an excuse for disfranchising him; and it is an excuse for lynching him. Only one tenth of one per cent of the colored people in America can trace their descent to Africa and there is no more to call all colored people Negroes than to call all white people Turks, or Armenians."

He made these remarks during the course of an address delivered in Boston, Mass., recently. He took a long time to reach this conclusion. We have been of this opinion all the time. The term "Negro" has been propagated and encouraged primarily by those of our leaders who went North to interest philanthropists in the education of the colored people and who desired to emphasize the fact of their undone condition and thereby increase the amount subscribed for their betterment.

Then too thousands of white people in the South-land, who had an antipathy to the race liked to hear colored folks roll under their tongues the nearest approach to the term "nigger" and when a colored man of education and refinement used this method of approach, he received immediate consideration at the hands of this class of white men. The well-to-do white people of the Southland, who had black friends were more considerate and referred to their black companions in the soothing language of "colored people" The late Dr. Booker T. Washington did more to cause the universal use of the term, "Negro" than any other race leader in the United States.

Our State officials here have for years referred to our race as "colored people" in the official reports, but this has gradually given way to the more obnoxious term, "Negro." We agree with Hon. Wm. H. Lewis in his criticism, but we are surprised that such a devotee of the Booker T. Washington school of thought should have come out boldly in condemnation of the use of the term at this time when war is a specific occupation

and the colored folks of the United States are being called into action.

## UNSATISFACTORY CONDITIONS

The condition of the streets in the section of this city occupied by colored people is a disgrace to this community. This is noticeably true when miles of concrete pavement and Belgian blocks may be found in other sections of the city. Even horses are provided with better means of travel than human beings if those human beings are colored folks. A man with an automobile, traveling in the sections of the city occupied by colored people moves like a veritable "ship of the desert!" All that is gotten, when complaint is made is the appointment of committees, endless comment and absolutely nothing done.

Colored people have shown their patriotism. Thousands of them are in France. They are living up to the traditions of patriotism but how can they feel happy in the face of such adverse conditions? We hope that some effort will be made to remedy this state of affairs. We are entitled to at least one first class paved street. Take new Richmond from one end of it to the other, and there is not a first class street to be found anywhere for colored residents. Still some white folks do not understand why some colored people distrust them. What else are they to do? They are treated as "a thing apart" and some white folks do not like to be told of this kind of treatment. We were promised a high school, but the sign there "For Rent" shows plainly that a friendly school board has been handicapped and hindered by the failure of somebody to provide the money to erect the new building. We presume that we must have recourse to prayer and be satisfied for religion affords consolation when nothing else will do it. We shall pray for these white folks. Our friends amongst them do not need any prayers for God is blessing them already.

## BUILDING UP A RACE.

There are many elements that enter into the building up of a race, none of which can be neglected without damage to the entire structure. When the American Negro won his freedom and his citizenship as a race, over fifty years ago, des-

pite the handicaps imposed upon him by enforced servitude, he set about building up his status as a citizen with some assets not to be undervalued. One of these was the possession of trades to some extent. Indeed, through their ability as skilled laborers many had already purchased their freedom.

With the first fruits of emancipation came the opportunity for education, and the education sought was to be the kind popular in those days, before industrial training and the Gary system had been admitted to the schools of pedagogy. The dream of forty acres and a mule" also had to be realized and many a farmer achieved substantial success. Those possessing trades were also able to ply them with profit for a while. But the following generation did not always stick to the farm or the trade, and many flocked to the large cities where competition made the struggle for existence more acute.

Now, the large cities also present opportunities for development of the various races that gather therein and form colonies of their own. Most of them carry on all the trades and industries peculiar to their race group and build up their resources. So far the Negro has shown a certain deficiency in this respect, by allowing others to come into his communities and cater to those material needs which he himself could supply with profit to the individual tradesman and accruing benefit to the upbuilding of the race.

The reason for this neglect of group interests is hard to define. Capacity for organization has been demonstrated in the conduct of the various church and mutual benefit organizations that flourish among us, but the commercial phase of race development has not received the attention it deserved. The Negro is too easily exploited by outsiders, to their profit and to the loss of the

race. Until he acquires a race consciousness that impels him to a conservation of his own resources by establishing his own industries and supporting them, he will fail to do his full duty towards the building up of the race.

As a practical step toward such a building up, let each reader of THE AGE seek out some race enterprise that can fill a need and give it the opportunity to fill that need at once.

## OBJECTS TO TERM NEGRO

Yarmouth, N. S., Canada—"Please stop speaking and writing the term 'Negro.' Why? This is the reason—A few days past I was invited in my study several of my little Sunday school children, of the primary department, came in to see me. These little chaps now had just returned from daily school. In a course of time in their conversation, they brought up the question of "Names." This may be a common thing among school kids, as you know. This is a "Mixed School" some of the little girls said I do not allow any one to call me names, and especially when they call me 'Negro.' I wonder where did this name come from, any way," and so the little fellows, among themselves, began to amuse themselves over it.

Now, my fellow-colored men, directly and indirectly, to all, the philosophy of Socrates, of Plato, of all could not have been deeper than this. The colored race is the only one which frequently uses its "tribal name" in modern speech. This is why it does not take. That is the reason the word "Negro" does not take so well. Why, then, should it be used.

Do we have any more right to write and speak unlike terms when he same is contrary to grammar. Dought we to do such in regard to our race of people any more than other races do theirs? They have dropped their "tribal names," and have accepted instead national terms. For instance, the whites of America are Caucasians; the Germans Teutons; the Africans, Negroes.

Instead of the white Americans being called Caucasians by their "tribal name" they call themselves white people, white Americans, white citizens, etc., and leave that which sounds rough and uncouth to die our. Colored harmonizes with white. No one is ashamed of it; takes well anywhere. Why? Because it is modern and therefore competes with the age and above all is absolutely correct English.

We are to deal entirely with our youths and can we not be just as equally wise as others? This is the age of mobilization, while we are represented on the four corners of this Republic, with our daughters at

home and our sons and fathers across the sea marking time with the best of the civilized world. Standing are we at the depot of thought and wisdom, purchasing our tickets to ride or fly into the land of that true democracy so plainly and biblically explained by President Wilson.

Then may we not have an infusion and be robbed with every possible essential that shall go to make this Republic of ours ideal. This is the time to remodel, a time to take out and a time to insert.

Let not the architects of Colored America (which may be represented as our press, depart from the Master building one moment, but there abide, ever ready to criticize every weak brick with an eagle's eye until the finish. Hence, when we write or speak, use the correct English and modern term in regard to our people, as Colored Man, Colored Woman, Colored American, Colored Citizen, Colored People, Colored Boy, Colored Girl, Colored Church Colored Race, etc.

Yours fraternally,

JOSEPH FISHER HINES.

**SPINGARN WILL GO TO FRONT, DUBOIS TO BE NO CAPTAIN**

**Washington Rumor Persists That Race's Lack of Confidence in Somersaulting Radical Leaders Brings Both Into Administration Disfavor**

Washington, D. C., Aug. 5.—It is stated here as positive inside information that Major Joel E. Spingarn will shortly be relieved of his berth in the Intelligence Department, where his special business is to supervise the affairs of Colored people, and will be sent to France. The same authorities declare that the offer of a captaincy to Dr. W. E. B. Dubois, under Major Spingarn, in that department, has been withdrawn. The country-wide dissatisfaction with the recent somersault they both have made on the rights of the Colored race has acted against them with the Administration. The Major has muddled the affairs of Colored people rather than clarified them, it is said.



# GETTING OUT OF LINE

MOST OF US can hark back to our childhood days when we answered the taunts of an enemy playmate with "sticks and stones may break my bones, but names will never hurt me." But as we grew into manhood and womanhood we realized that sometimes names can hurt. That there is more than mere anger that impels, at times, the hurler of epithets to burst forth in this fashion. Back of the words, back of the thought, deep prejudices have so grounded themselves that no amount of argument or reason will displace them. Not one out of a thousand can give a logical reason for their prejudice. When pressed for an explanation they hide behind a straw, vaguely say "Be-cause," or if possible turn the drift of the conversation to more congenial channels.

The fact that we are not alone the victims does not help matters in the least. Misery may like company, but we feel as much for those who share our lot as we do for ourselves. The word "nigger" so flip-pantly used by the ignorant, according to Webster is a corruption of Negro, a contemptuous or derisive appellation. And a Negro is defined as a native of the black race of men in Africa. The word is never ap-plied to the tawny or olive colored inhabitants of the northern coast of Africa, but to the more southern race of men, who are quite black. How this could be stretched to apply to dark-skinned Americans is unfathom-able.

Still the word "nigger" and "coon" find favor in the vocabulary of those higher up and those lower down. A judge on the bench of one of our higher courts in New York referred to a witness as a "coon." He had been selected by the voting public—and we were a part of that public—as a capable, fair and just man, free from prejudices. If such things emanate from such high sources, what can be expected from the rabble? And is he not, with all his learning, fully as ignorant as the man who digs in the ditch? In many southern and a few northern "yellow journals" we are referred to in the same manner, and we are forced to admit that it does leave a sting, not because we are what they say we are, but because the press molds public opinion and the better element of American people have not the necessary backbone to protest against this injustice.

We do not find the Irishman referred to as a "mick," the Pole a "polock," the Italian a "dago," the Jew a "sheeny," and so on with all the races, in our daily press; and why not? because these people have a government back of them to protect them, because their voice in Washington is stronger and more forceful than the voice of the 100 per cent American citizen. On the American stage of life we have been assigned to play the part of the "goat." If perchance the spotlight is turned on us for a moment we are discovered burning our fingers in an effort to pull the chestnuts out of the fire for a white brother while he stands with rope in hand, backed up by his usual gang, in a threat-ening manner. As a blood and thunder melodrama it is a "whang."

But we are versatile and can play other parts equally as well. The out-side world joins us in demanding a change of bill, and so Uncle Sam has put on a drama with more or less heart interest woven through it, entitled "Democracy." The first act took place "over there" in the theater of war. The second scene will show our soldier boys triumph-antly returning home and the rousing welcome accorded them by those who remained on this side of the waters. One or more years must elapse before the second act is staged. What the developments will be not even the actors know. It has been given to no man to peer very far into the future. Man proposes, God disposes. We do know, however, the first act was played in its entirety "over there" without one reference to the word "nigger" or "coon" that was "over there." Environment brings many changes, so when the scene shifts and the second act finds us on American soil, American customs may be injected into the dialogue. If this comes true the new play called "Democracy" will fail to receive the plaudits of the other nations of the world and the final curtain will ring down, disclosing a mammoth melting pot that has never come to the proper heating point to merge the different races and classes of people into an all-American citizenry.

WANTS THE WORD "NEGRO" ELIMINATED.

*The Richmond Planet*  
Gartonsville, Va., Nov. 18, 1918.

Dear Editor,—Please allow me space to say through your columns, I have just been reading some re-marks made by Judge McCants Stew-ard, of Liberia with reference to the word "Negro" and it being spelled with a small "n." I do so much agree with what he says for I have always disliked the word spelled with a capital "N." Not that it had reference to color (for I am certainly glad I am brown-skin) but because it is so close akin to the word "nig-ger" and this is defined as being any low principled fellow, black or white.

If this name could go, it will mean some humiliation out of the road of our coming generation. Putting it out seems an easy task—just don't use it ourselves. Leave it out of our class rooms and our homes and it will go.

I also saw through your columns sometime ago that some of the Afro-Americans have begun to pray in the White House. Because the Germans have been whipped and there are signs of peace this great beginning had better not be stopped, but be-come nationwide as far as we are concerned. The God of Creation has lifted His hand a little but it is still over us and supreme trust in Him is our only way out. To us, the col-ored race, the clouds have a beauti-ful golden edge, but it is going to take prayers and supplications to bring forth the noonday.

Let us not appeal to any man with just a soul in his body, but let us still agonize to that Spirit whose fullness fills the earth and the heav-ens and to those who know Him. He may be heard in the rustling of the

wind, the mutterings of the thunder and seen in the fiery lightning and the very Heavens declare His glory.

Yours for humanity,  
MARTHA J. MINOR.

BOYCOTTED

Judge Abernathy, Who Joined the Jackass Club, Gets Kick- ed in the Pocketbook

By The Scrutinizer  
CHICAGO DEFENDER NEWS SERVICE

Birmingham, Ala., April 6.—The mem-bers of the Race in this village are at last showing that they have some Race pride and self-respect. In the past few weeks they have had a chance to show that by boycotting the baiters of our people who thrive financially upon the support of our folks, that they can "play even" to better effect than by moping and sighing and grinning and bearing it. Judge Abernathy, the fat-head parody who occupies the bench in one of the courts by day (when he is not occupied in cursing and harrasing our people in his disgusting harangues), and who operates a "Colored Only" moving picture theater by night, is feel-ing the effect of a boycott which was inaugurated a short time after his fam-ous "speech" was delivered wherein he said that we are not human beings. The attendance at his theater has been cut to such an extent that it is expected that in a few days the joint will be forced to close down entirely. The "judge" was doing a great business and was surrounding the nickels so fast that he just couldn't stand the pros-perity. But it all ended after the De-fender hit this burg, and now no mem-ber of the Race with a grain of self-respect would be seen going in or com-ing out of this rotten insect's nicolodeon

for much money. The most amusing part of the whole proposition is the fact that the "judge" denied that he said what was attributed to him from the platform in his theater, despite the fact that every paper in this section had published his speech verbatim. It is a known fact that he made this denial in a desperate attempt to keep the nickels coming in, but it has done no good. He is finished, as far as his theater is con-cerned, and he will be finished other-wise as soon as his term as "judge" has expired. If he is not relegated to the political scrap heap the promises of the white leaders of this county are as rot-ten as the "judge" himself. The people of Birmingham are keeping an eye on the traitors of the Race who still attend this stinker's theater, and they will be ostracised from the society of the de-cent members of the Race in this town. Our folks are waking up, and their lead should be followed in every other sim-ilar case in the future.

COLORED PEOPLE AT AL-HAMBRA RESENT BEING CALLED "NIGGERS"

Over Zealous Speaker Almost Precipitates Riot When He Hurls Insult at Loyal Race

A riot was narrowly averted at the Alhambra Theatre on Sunday night when a white man, hailing from Vir-ginia (we do not know if it is from the back hills) huffed and insulted to the colored people when in his zeal to sell Liberty Bonds he asked: "Is there any niggers here from Virginia?" Ex-citement ran high and the insulted members of the race sitting in the house in no uncertain terms told "the gentleman from Virginia" a few things. There are so many things we can say in denouncing this unfortun-ate incident we dare not dwell at length upon it. We leave it to the intelligent members of the white race to decide whether it is right for ignor-ant white people to be allowed to bray and disturb the equanimity of a race of people who has never been dis-loyal to the Government. With over three hundred thousand black men in France prepared to make "the su-preme sacrifice," and perhaps the same amount getting ready to go, to say nothing of their mothers, sweet-hearts, sisters and other relatives who are so nobly sanding by the President, this is an unfortunate occurrence that cannot be expected to arouse the en-thusiasm of colored people. How long colored people are going to remain silent and submissive in the face of such unwarranted attacks there can be no telling. Their contribution to-wards the successful prosecution of the war it takes no scientist to com-pute, and the actions of such like the Virginian is only adding fuel to a fire that smolders in the breasts of thou-sands of colored men and women in this country. How much longer, oh, Lord, how much longer?



# Racial Consciousness—1918

## THE NEGRO AND THE IRISH

*April 13, 1918.*  
In some respects, the civil and political status of the Negro in America and the Irish in Great Britain and Ireland are similar. They are parallel in that neither class has been accorded full measure in the participation in governmental affairs.

For more than a century the Irish people have been struggling for Home Rule, but have been denied it by Great Britain. She has produced many illustrious statesmen, like Edmund Burke, one of the greatest orators and statesmen of this time; Charles S. Parnell and the late John Redmond; but until this good hour they have not been successful in getting Home Rule for Ireland. Several times it seemed to be almost in sight under the premiership of the great W. E. Gladstone—the world thought that it was a foregone conclusion. During the premiership of H. H. Asquith, who preceded the present premier, David Lloyd-George, it seemed to have been in their grasp. And now the same question is pending in parliament to-day. Lloyd-George has raised the question of conscripting the Irish and that brings up again the question of Home Rule.

The Irish, it seems, protest against being conscripted because they haven't full voice in the great empire like other classes. It is true that they have members in parliament with John Dillon as their leader, who is the successor of the late John Redmond, who proved himself to be a lover of his people and a great leader.

The Irish, like the Negro, is contending for a square deal. He believes that he should have the same voice and the same showing which are accorded all other classes of British subjects. But now it seems that he is called upon to give his full quota of soldiers in this great world war in which all the great powers of the world are engaged, and a proposal is made to conscript him to which he most strenuously objects. He contends that in as much as he does not have full voice in all the affairs of the government, that he has no right, therefore, to be conscripted; that only

Our southern white neighbors claim to be the Negro's best friend in the world; they claim that in as much as they have lived in close touch with him for nearly three centuries, that they understand him for that very reason. In some respects, this is true, for it can not be denied that when people come in contact with another day in and day out on the farm, in the home, in the shops, etc., that they should understand each other and should see each others virtues and vices—their good side and bad side; and all things being equal, there should be a mutual respect and regard for each other's rights and privileges.

But while it is true that the Negro and the southern white man have lived together all these years, one in the capacity of a master and the other as slave, one as capitalist and the other as a laborer, there is not that mutual respect and regard which, under normal conditions, would be expected of the two races. On the contrary, the tendency has been in the other direction, predicated upon the idea taught and practiced for three hundred years, that one is the inferior and the other superior. The most illiterate, ignorant and ordinary white man thinks he is much better than the most intelligent and educated Negro. The most abandoned white man thinks he is better than the most upright and genteel Negro that ever lived, because they have been taught from time immemorial that the lowest down white man is better than the most upright Negro, and it has been taught and instilled in their children for more than ten generations. They believe they are better because they are white; they regard black skin as a badge of inferiority, and white skin as a badge of superiority. No one who knows the traditions, manners and customs of the south will deny this. The most ordinary white man and black man know it, and it ever influences their conduct toward each other.

From the very beginning, nearly three hundred years ago, when the Negro first landed in this country, the white man taught the Negro that he was an inferior race and must occupy an inferior sphere and that was the fiat of fate; it was ordained, they claim, by God Almighty; He had made the Negro a servile race and the white man the dominant ruling race, and thus for ten generations, this has been instilled into the races. It is not strange, then, that the Negro is subjected to discriminations, jim-crowism and humiliations innumerable; it is not strange either, that when the Negro disputes that fallacious doctrine, that his white neighbor rises up and thinks he is doing God's service to make him get into what he chooses to call his place. Hence, things have been going on from bad to worse for lo, these many years; like Banquo's ghost, it will not down. It has produced prejudice and hate. In the Negro's breast, he feels that God has made out of one blood all men to dwell upon the face of the earth; that there is no essential difference intellectually, morally and physically in the five great ethnic branches of the human race. It is in his marrow and bone; he feels it and if he did not speak out, the very rocks would cry out. And the more he discovers himself from education and training, the more determined he is to assert his God-given rights. Whether he speaks it or not, it is in him, and nothing will satisfy him but a square deal.

The Negro knows he is mistreated; he knows what his white neighbor thinks of him; that unfortunately, his opinion of him is just a little above that of the common animal. In fact, in many respects, he has more regard for his pet dog or horse than he has for the Negro. Many times his white neighbor will use all kinds of offensive names right in the presence of one or a group of Negroes. They are unconscious that Negroes comprehend what they say, they believe he is too ignorant, inherent and otherwise, to know he is slurring on the race of which he is a member. This reacts upon him and makes him have bitter, harsh feeling toward his white neighbor.

Now, what is the remedy? To treat each other with mutual respect. Let our white neighbors come clean and give him a square deal. That is the solution of the most difficult problem that ever confronted two races, and it will never be settled until it is settled upon the principles of truth and justice. That is all the black man asks. In our courts the Negro has no representation. In the great Magna Charta wrung from the hands of King John of England in the 13th century, the principle that every man shall be tried by a jury of his peer, was promulgated. It is a part of American ju-

risprudence. Every man without regard to race or color is entitled to this right, and yet, the Negro has not a single juror in the jury box. He is tried entirely by white men who can not adequately sympathize with him, because they are not of his kith and kin. They have the idea that they are superior, and if there is a case between a white man and black man, it is absolutely impossible for them to be fair and impartial. They would have to be superhuman to do it. Hence, the Negro can never expect equal and exact justice in the courts until he is tried by a mixed jury of black men and white men alike; and why should his name not go in the jury box? The law provides that intelligent and upright men are qualified to sit on the jury. Would any man, white or black, deny the number of upright, intelligent Negro men are legion and are qualified to perform jury duty just as other people in America? And yet, you can hardly find a one on the jury in all the south—it is few and far between. And this is only one of the great injustices done the race.

The outside world knows this to be true, and as long as representation on the jury and in other public affairs is withheld from him, he will be restless and discontented. The solution of the race problem and all other questions affecting the two races is to give each a square deal.

## THE NEGRO AND THE JEW.

It is a common thing for the American Negro to compare his condition with that of the Jews. The drawing of this comparison is not a modern thing; it dates back to the early days of our history in this country. As soon as the transplanted Negro became familiar with the Bible his imagination at once seized upon the similarity between his own servitude and the bondage which the Israelites underwent in the land of Egypt. This theme furnished the chief inspiration of the early preachers and the makers of the old slave songs. Even to-day, the sermons of the primitive Negro preachers are little more than a recital of the trials and tribulations of the Hebrew Children. It was this theme which drew from the heart of some unknown Negro the noblest strain of music that America can call its own, "Go Down Moses."

The influence for good of the story of Israel on the mind of the Negro slave cannot be estimated. He learned how the Lord's chosen people suffered under old Pharaoh, but were at last delivered; and he firmly kept the faith that some day the Lord would also deliver him. And his faith was justified, for his deliverance did come. And it came in a manner even more miraculous than did the deliverance of the Children of Israel; not through fleeing the land of his bondage, but through a life and death struggle between his oppressors and their own blood brothers. But who can say what would have been the story of the Negro in America under two centuries of slavery had he not been strengthened and sustained by that faith?

And as the Negro in slavery drew inspiration and comfort from the story of the ancient Jews, so does the Negro of to-day draw encouragement and hope from the experiences of the modern Jews. He feels that the Jewish race is set before him as an example of what can be accomplished by a people with great odds against them, and that what the Jew has done the Negro may do.

This comparison is strikingly logical and at many points the parallel runs astonishingly close. Both peoples are physically marked; the Jew, however, in a much lesser degree than the Negro. Both peoples have a history of bondage and persecution. They both



have to contend against unreasoning race prejudice. Neither of them—unlike the Japanese—have a strong nation of their own blood behind them to force and enforce any demands whatsoever. And it has not been possible to crush either of them by oppression. Nevertheless, there are points of wide difference; and I believe the Negro can profit as much by a study of these differences as he can by a study of the points of similarity. **In fact, it is these very points of difference rather than the points of similarity that offer the Negro the most valuable lessons.**

It must be remembered that much of the prejudice against the Jew is of his own making. He generally holds himself apart and aloof from other peoples; and whatever humiliation he may suffer, deep down in his heart he feels a superiority to the gentile. And why should he not? The Jew is the one aristocrat among races. All the others are parvenus. His career began with the beginning of recorded history and continues down to the present in one long line of glorious accomplishment. The great peoples that started with and even after him have perished or degenerated; Egypt and Babylon and Greece and Rome have passed away, but the Jew still remains a powerful influence in the world to-day. The great characters in no age of the world's whole history can be named without naming a Jew.

**And so it is that prejudice against the Jew does not spring from the feeling that he is an inferior.** Indeed, it often springs from the direct opposite feeling. Sometimes the fear of his strength and his intelligence outweighs all the other objections to him. Thus, he is minus the handicap under which the Negro constantly struggles.

This characteristic of the Jew may be summed up in the common phrase, race pride. And the secret of his race pride is this: he has produced such an array of men who have helped shape the thought of the world that his equality stands demonstrated, it cannot be questioned.

In like manner, the Negro to overcome the stigma of inferiority must produce exceptional men; he can do it in no other way. No amount of mere mediocre progress or even phenomenal progress on the part of the mass can do it; there must stand out many peaks towering above the average level. It is often said that the American Negro made his gravest mistake in thinking of the accomplishment of this too soon; that the thing for him to do is to give up such dreams and apply himself to the common things of life; and that by faithful plodding he will some day reach the top and be hailed as an equal. England produced a Shakespeare when the ability to sign one's name was a mark of learning; and to-day her highest title, that which makes every Englishman proud of his race, rests not upon the fact that she produces more manufacturing cotton than any other country in the world, but upon the fact that she produced a Shakespeare.

Every time a Negro does something exceptional he weakens opinion as to the inferiority of the race. **If in the next fifty years we should produce one universally acknowledged poet, one universally acknowledged musician, one universally acknowledged dramatist, and one universally acknowledged novelist, more would be done to**

**break down the idea of Negro inferiority than could be done by all the faithful plodding of the whole mass.** And I say this realizing fully how vitally important the faithful plodding is. I need not add that this idea of inferiority must be completely broken down before the Negro can have a fair chance with the other elements in the American group.

Now, of course, we cannot turn out geniuses by merely running our boys and girls through schools and colleges; but we can give encouragement and support to our talented youth. Whenever we find one that shows the divine spark, let us not put the spark out, but do all we can to help fan it into a flame. Cannot some of our men or women of wealth or some of our organizations with money see what a paying investment it would be to offer substantial scholarships to boys and girls in our schools that show exceptional talent in literature or art?

I have already strung this article out so long that I shall have space to mention but one other of the points of difference between the American Negro and the Jew. We often wonder how it is that the Jews are able to take so many successful steps for their common welfare, and we generally attribute it to their money. It is not their money alone that enables them to do this; it is chiefly because they are able to act together and at the same time with the same purpose in mind. **Three million Jews in the United States acting as a unit get results. Twelve million Negroes in the United States never acting as a unit, fail to get these results. Twelve million Negroes with little money, but acting in union, could exert as tremendous a power as three million Jews with a great deal of money acting together. The mere weight of numbers intelligently driven would make up for the lack of money.**

There are several reasons why the Jews in this country can take united and simultaneous action. They have a high average of literacy; they are general readers of their own and other newspapers; the bulk of all the Jews in the United States can be reached in a very short time through the press, while it is almost impossible to reach the bulk of the Negroes. **But perhaps the deepest reason lies in the fact that the Jews are virtually united by religion, whereas the Negroes are divided by religion.**

If all the Negroes in this country belonged to one church there is no doubt that the power of the race for simultaneous action would be many times multiplied. The unity brought about through religion was one of the secrets of the rapid rise of the Irish in this country; they all belonged to the Catholic Church, and could therefore decide upon a certain line of action at a certain time.

There is very little chance that all the colored people of America will ever belong to one religious denomination; but something better and just as effective can be substituted. **We must have one, great national organization through which the whole race can speak, or step forward or strike at one and the same time. Only in that way can we multiply our power so as to make it irresistible.**

More of this at another time.

## NEGRO LEADER

### Delivers Address to White Methodist District Conference.

Special to The Journal and Tribune.  
Bell Buckle, Tenn., June 1.—Rev. J. J. Robinson, D. D., of Knoxville was called upon today by the chairman of the district conference of the Methodist Episcopal church in session here, to deliver an address.

Dr. Robinson is one of the best known ministers of his race in the south. He was secretary and spokesman of a committee which recently called on President Wilson in interest of the negro race. He is the presiding elder of the Knoxville district, A. M. E. church. In his address he said in part:

"The spirit of the age is patriotism, democracy and human brotherhood. Ours is the greatest country on the face of the globe—but one thing is true, the American man has been better to the Germans, and those of her allies than he has been to the negro—still the negro knowing no other country but the United States and no other flag but Old Glory, once more will try to convince the American people that he is a true citizen, a patriot, and a friend who never quits. We, to the measure of our opportunities, have stood by this nation and helped her in all of her battles. We also helped Lee's army and cared for the women and children of the south during the 50's. **We are now one hundred thousand strong in camps on battle fronts, to help make the world a fit place in which to live. We are buying Liberty bonds, thrift stamps, and donating to the support of the Red Cross to the full extent of our ability. I believe the white minister to be the greatest agency for good among his people. If he will mould a sentiment that will stop lynching and help guarantee to every man accused of crime a fair and impartial trial by jury and help see to it, that we be treated as other citizens are treated, the negro will prove his gratitude by becoming one of the best citizens in the country.**

"We are not thinking about mingling socially with white people, but we do want you to know that we know the constitution of the United States, which document guarantees protection alike, is violated to humiliate the negro, and it has been stretched to give protection to foreigners who would undermine and wreck our government.

**"Remove this unfairness—preach to your congregations, urging better treatment for the negro, and if you cannot build ships fast enough to transport our boys over seas, we would be willing to line the banks of the Atlantic and attempt to swim over to get the kaiser"**

Dr. Robinson distributed pictures of his son, a lieutenant, who is in France, and they were eagerly taken by the delegates.

Dr. Robinson's speech was received by the delegates with much cheering.



GERMAN PROPAGANDA AMONG US

Much has been said and written—more intimated—as to a possible German propaganda among Colored people. We do not put past the desire of the descendants of Attila to influence Colored citizens against the country. We have taken no stock whatever in the reputed, hinted attempt, unless it be that this alleged propaganda has for its tools the white people of the South, who, while prating about THEIR loyalty to the country, are lynching, burning alive and segregating, and discriminating against a race that has bespoken its loyalty and patriotism in MILLIONS OF DOLLARS given to the Government to help finance the war; in the purchase of Liberty Bonds and War Savings Stamps; in the contribution of HUNDREDS OF THOUSANDS OF DOLLARS to the Red Cross; in the cheerful, eager giving of its men, to the number of THREE HUNDRED THOUSAND, to win the war on the battlefields; in gladly serving as dependable laborers at home without even the suggestion of a strike, in contradistinction to their white brothers who paralyze the Government's efforts to beat down Prussian militarism.

Recently the Colored editors of the country were invited, by the Government, to Washington for conference; to tell what, if anything, militated against a splendid morale within the race; what was necessary, on the part of the Government, to invite a more enthusiastic co-operation, if such be possible, and what were the real grievances of a people whose loyalty had survived the acid test from Lexington in 1776 to Verdun in 1918.

In their bill of particulars, setting forth their grievances, all of which were REAL, and not fancied, these Colored newspapermen—each and every one a true patriot, presided over by that 100 per cent loyalist, Emmett J. Scott, Special Assistant to the Secretary of War—called the Government's attention to the fact that ONE HUNDRED of their people had been lynched in this country since the beginning of this titantic war; that the race was discriminated against and segregated in many of the departments at Washington—the Treasury Department, which inaugurated and directed the Liberty Bond and War Savings Stamp campaigns, in which the race had cheerfully contributed millions, being a notable offender in the matter of segregation and discrimination against Colored appointees who had won in a competitive examination; and twelve other grievances our loyalty, patriotism and cheerful, co-operation called for adjustment.

These Colored newspapermen, called to Washington by the Government and who reaffirmed their race's traditional loyalty, had hardly reached their respective homes before the Government Printing Office at Washington, where before there had been no segregation, promulgated and enforced a segregation order affecting its Colored employees.

Our race is proof against the machinations of the brutal Hun—we have stood patient in the face of a discriminatory propaganda enforced by certain departmental and bureau officials in Washington and elsewhere; we have turned the left cheek when smote upon as instanced by the magnificent valor of our fighting men

on European battlefields, while their kith and kin were being lynched and burned alive back here at home; by our splendid response to the Government's appeal for funds to finance the war; by our laboring from sun-up to sun-down without being even tanted by the spirit of strikers who would tie up Government operations.

The Germans have not reached the hearts of Colored men—THEY CANNOT REACH THEM—but those of this country who have fostered and are now fostering a spirit of unrest among us, have caused the race to wonder if a German propaganda is at work among those from whom our loyalty and patriotism, by right, calls for JUSTICE.

We petition the President—we petition the American people—to abolish the segregation and discrimination policy in the Treasury Department, the Government Printing Office, and other departments; we petition for the suppression of Southern brutality against the race that is emulative of the atrocious Hun; we ask for only those things that will enable us to become the most efficient fighters for world democracy.

## O'LEARY'S JURORS CAREFULLY CHOSEN

Counsel on Both Sides Go Into  
History and Sentiments  
of Talesmen.

SIX TENTATIVELY TAKEN

Great Importance Attached to  
Trial of Irish Agitator's

Another  
N. Y. C. SUN  
JUNE 13, 1918  
No greater pains could have been taken yesterday in the selection of jurors if Jeremiah J. O'Leary had been on trial before Judge Hand in the United States District Court, instead of his brother, John J. O'Leary, charged with conspiracy to obstruct justice by assisting Jeremiah to escape.

Yet Jeremiah O'Leary, editor of *Bull*, opponent of the draft and crier down of all things English, would have been on trial for his life, while John J., at worst, is merely liable on conviction to two years imprisonment. The distinction, however, though seemingly momentous, is no true gauge of the relative importance of the cases, so counsel pro and con subjected every juror to exhaustive examination.

Both sides are conscious that much depends on the outcome of the trial, aside from the possibility of sending John O'Leary, lawyer, to prison for two years or less, and both sides are bending every energy to score. Of nine men examined in the course of the day, six had been accepted tentatively when court adjourned late in the afternoon,

but all six are subject to peremptory challenge.

### Putting the Jurors on Record.

The questions put to the prospective jurors covered every conceivable thing that might indicate prejudice for or against the defendant. Thomas P. Felder, counsel for the defendant, wanted to know, for instance, if the talesman had any prejudice against the Irish as a race or the Nationalist's dream of independence.

Similarly, Earl B. Barnes, the Assistant United States Attorney prosecuting the case, was just as curious regarding the talesman's antecedents and predilections; whether he had ever read *Bull*, the *Masses*, the *Gaelic American*; whether he was a pacifist or a member of any pacifist or Irish societies; whether he knew any of the O'Learys, father, mother or child; whether he believed in an inclusive peace, and finally whether he had ever been identified with the Socialist party.

These questions and scores more were put to every candidate for the jury box. In several instances talesmen were excused by mutual consent of counsel and twice were excused for cause. One of the latter cases presented something of a paradox, namely, a man whose parents were born in England, but who favors the Irish so much that he feared he would be partial to O'Leary.

### Virginian Gives His Views.

The day's grind was somewhat relieved late in the afternoon by the examination of Raymond R. Minor, 69 years old, 10 Leroy street—an examination that developed rather humorously. Mr. Minor, a Confederate veteran, whose beard, bearing and conversation are typical of the part, informed Col. Felder that he was born in Virginia, that his parents were Virginians and that he had moved to this city in 1877. He had never read any of the periodicals referred to by the prosecution, had never attended any meetings of pacifists or Irish and had never belonged to any of their societies.

It will be seen from this that Col. Felder had adopted the policy of forestalling the Government by asking its questions for it. Col. Felder wanted to know if Mr. Minor had ever known any one by the name of O'Leary. Mr. Minor, who seemed to be a wee bit hard of hearing and was obviously striving to be superlatively honest with both sides,

retorted:

"I did meet a man named O'Leary once, but I think he's dead now."

Col. Felder then asked this old warrior from the land of Democrats if he had ever been identified with the Socialist party. Mr. Minor's bearded face broke into a broad grin and he waved his questioner away as though to say, "Stop kidding me." Even Judge Hand smiled.

### How He "Dealt With a Nigger."

It was the ex-Confederate's answer to the last question, however, that won the heart of the defence and caused Col. Felder successfully to oppose his immediate elimination, as requested by the prosecution on the ground of deafness. Col. Felder had asked the talesman if he thought he could give the defendant a fair trial; if he felt he could rise superior to any prejudice raised by the brother's (Jeremiah) flight. The preliminary answer was rather startling.

"I would deal with him just as I dealt with a nigger once down in Virginia," Mr. Minor stated simply.

"How—how—what is that?" Col. Felder interrupted weakly.

"I was a member of a jury down there that was trying a nigger," the talesman continued, "and everybody on the jury felt the nigger was guilty. I thought so, too, but I voted to acquit that nigger because the evidence and the law didn't say he was guilty."

"Ah," Col. Felder said, with a certain satisfaction in the "ah," "and what was the charge against the nigger?"

"Stealing a parcel of bacon."

That was enough for the defence. Col. Felder insisted that Mr. Minor was no deafer than he, and Judge Hand allowed the veteran to take his place with the tentative jurors, subject to challenge later.

Mr. Minor has a son 22 years old who is now with the Sixty-ninth Regiment and served with it on the border.

### The Jurors Who Qualified.

Others who qualified were:

James E. Austrian, cotton fabrics, 49 St. Nicholas terrace; Jefferson Blumenthal, 557 West 141st street; Joseph A. Jordan, real estate and fire insurance, 465 West 153d street; Isaac Anderson, insurance, 460 West 147th street, The Bronx, and Alexis B. Blanchard, insurance, 2433 Crescent avenue, The Bronx.

Mr. Austrian was examined at great length after he had stated he was of German extraction. It was thoroughly established that he is for the war, however. He was asked if he thought this country should have gone to war after the torpedoing of the Lusitania and replied that the matter was one for the President and Congress to decide. The question being pressed, he retorted:

"I thought the destruction of the Lusitania was infamous."

Mr. Austrian has a son in the service, a volunteer, and another, 20 years old, who enters the service in a few days.

The jurors accepted tentatively may be eliminated entirely when the box is filled, as the defence is allowed ten challenges, the Government six. The selection of the jury will be resumed at 10:30 o'clock this morning.

O'Leary's wife, mother and young brother were in the court room yesterday.

## THE NEGRO PRESS AND ITS MISSION.

Over and over again have we called attention to the power and influence of the Negro press. The race's pro-



gress, along all lines of human endeavor is in direct ratio to the development and growth of the Negro press. To all intelligent and thoughtful members of the race this amounts to a truism; they do not even question the statement.

Prior to the advent of the Negro press, the white press had invariably misrepresented the aims and aspirations of Negro people. It had, in season and out, decried and belittled them, and had about convinced the public that the Negro was an inferior race and should occupy an inferior sphere. People who had not come in personal contact with the best element of the race, had about become convinced that the proscription and discrimination against the race were about what it deserved.

They painted only the black side—very seldom the bright side. They practically ignored our greatest men and women, and only harped upon the worthless and irresponsible class.

This was the situation when the Negro press entered the arena two decades ago. The Negro press addressed itself at once to the Herculean task of presenting the bright side as well as the dark. It told the unvarnished truth—it presented him in his two colors; it showed that he was human and that he had his virtues and vices like other races. It showed that there was a large law-abiding class which had as much regard for law and order as the better class of any other race group.

As a consequence, through the Negro press, the world sees the Negro in a better light, and their opinion of him has been greatly changed in his favor. As the time goes by, and the Negro press grows stronger by reason of race patronage, they will see him in the same light that they see other people and give him what belongs to him.

This is the mission of the Negro press; but it can only do this by receiving the whole-hearted support of Negro people. Therefore, it has been left for the Negro press to point out the race's achievement in everything that looks to the general welfare.

Now, in view of this fact, it seems to the Independent that every Negro family in this State and in the United States, owes it to the Negro press to have these papers in their homes, and urge their children to read them and patronize them; for it is only the Negro newspapers that present him in his true colors and show what kind of race we are.

As we have traveled through this State and others, when Negroes are asked to take Negro papers, they too often reply: "I am taking all the

papers I can—I am taking this paper or that one." And when you come to investigate the matter, it is only the white papers which point out their shortcomings, the crimes they commit and every violation—even down to the lifting of chickens off the roost. It seems that they prefer them to their own papers, which are defending them. This shows an utter lack of race pride and gratitude, and it ought not so to be. Every Negro family in this country ought to gladly take their own papers and have their children to read them and learn what the race is doing. You owe it to yourself, you owe it to your children and you owe it to your race. We would not advise you not to take other papers, but take the papers of your own race first. Let every Negro family throughout this broad land adopt this as a policy. Then the Negro papers will be able to defend you in such a manner as will redound to the honor and glory of the race.

**Bids South "Good-  
Bye" Forever**  
S-3-18

**Visit to Home in Alabama  
Convinces Anywhere Else  
Is Home, Sweet Home**

Chicago, July 26.—Mr. R. S. Abbott, Editor Chicago Defender. Dear Sir: Allow me just space enough in your paper to tell of things and people I saw while on a visit to my southern state, the place I once called home. Some were commendable and some were just the opposite, on the train and off the train, both to and from there. I had not seen my people for six years, and having a few weeks' vacation thought I would go down and see my mother, daughter and brother, all of whom were delighted to see me. As far as human power would allow they made my stay most delightful. But, and here is the rub. I had to get there. As every one knows, there is a line known as the Mason and Dixon going south. The trip was lovely until we arrived in Evansville, Ind. Just before arriving there my friend said to me, "Suppose we go in the rear car." I replied, "What for?" Don't you know this is where you are Jim-Crowed?" he said. Oh, no, we didn't last year. Of course I assented. We had been in there about five minutes when a man came in and asked all of the Race people their destination. As each in turn answered him his reply was, "Please take the other car forward," and the "other car" was the smoker that had been used by the men since leaving Chicago at noon of that day. As we were all marching out single file a lady (white)

asked, "Where are they all going?" A southern gentleman replied with that drawl that is peculiar to them who were born down there, "Why, we are nearly in Kentucky. They are going into their car." As though we owned a particular car on the road. There was nothing to do but to grin and endure it, regardless of the humiliation and stamina attached to the whole proceedings. My very soul cried out, "Oh Lord, how long!" That was the first chapter in the trip. We rode as comfortably as possible until about five o'clock in the morning. We were nearing Decatur, Ala. We felt like washing our faces and preparing for the daylight ride. I asked the porter where could one wash his face on that train. "Oh," he replied, "you can't wash your face until you get to Montgomery, Ala." And just think, we would not arrive in Montgomery until 12:10. I had soap and towels of which I provided myself with before leaving. I took my drinking cup and proceeded to the ice cooler and there began the slow process of removing some of the dust and dirt that had accumulated (on my face) during the night. Arriving at Montgomery at noon, I spent a very pleasant eight-hour stay there, as I met several acquaintances. I chanced to be at the union station about 3:30 in the afternoon and I saw something that almost took my breath and a sight that will long stand out very prominent in my memory. Seventeen Pullman cars loaded with soldiers, Black boys from Texas, as fine a set of men as I ever saw, looking alert, quick and active, built of brawn and muscle, and the most beautiful sight of all, they were being fed by those good women (white) of the Red Cross with sandwiches, cake and ice cream. I said to my friend, "Am I asleep and dreaming, or is this really true?" after what I had just passed through on the train. Well, this is my first taste of this world democracy that those boys are about to sacrifice their lives for, as they were on their way to Newport News. I assumed they were on their first lap to some place or port "over there." After arriving at Selma, my destination, I felt greatly elated over what I had seen, and was about to forget my hardships on the train until on Saturday morning I had occasion to go to the bank to get a bill changed. When I walked in there were two young white men at the window I knew. Of course I waited patiently for him to get through with them. As I know the custom, I was on my best behavior. I asked the paying teller, "Will you please change this for me?" He looked up, not because he hadn't seen me before, but to emphasize his refusal he said, "No," and waved me away from the window. Then I said to myself it is off again for I had spoiled it all. He must undoubtedly have wanted me to doff my hat or he knew I was a stranger and wanted me to realize it. I was at home and have impressed it on my memory. I went to visit ten days, but I cut my visit just six days shorter. Is it any wonder that when one leaves that part of the country one never wants to return? On leaving I told my mother if you will not come to me I am afraid you will never see me again unless you decide to come where I am. For I've made my last visit. Yes, my very last. Never again.

**The Amsterdam News**  
(Republished by Request) May 8, 1918.  
The Amsterdam News has, within the last few weeks instituted in its columns the spelling of c-o-l-o-u-r-e-d for c-o-l-o-r-e-d in designating the race or a member thereof. The purpose in using the British form of spelling the word is more a matter of psychology than of propriety, more an effort at Race unity the world over than an intimation that the American form, established by long local custom, is less correct than the form in use by the nation with the best and primary claims upon the English language.

Of the 400,000,000 people included within the British Empire, 347,000,000 or a little less than seven-eighths are of the coloured races. These 347,000,000 with our own 12,000,000 are being gradually but surely driven by the injustice of white Britisher and white American to make common cause against the domination of the numerically insignificant white races. To those of these 347,000,000 people who speak the English language the British form of spelling the word is familiar, the American form new and strange. While the American form is good enough for the white people of the United States, being established by long custom and usage, the British form, for psychological reasons and in the cause of race unity and common designation of the kindred peoples for whom common injustice has made common cause, appears to us best fitted for the common use of those of the 347,000,000 coloured people in the British Empire speaking the English language and the 12,000,000 coloured people in the United States.

But after all is said and done, none of the various racial appellations at present in use can be considered as the final choice in this search for a suitable and dignified name. "Negro" and "Afro-American" probably both have as good claims for general appearance as colored or its variation, coloured. The Amsterdam News objects to the former because of its all too frequent perversion into the insulting "Nigger" and because, too, of its harsh and degrading corralery of "Negress." To the general use of "Afro-American" there is only the objection of the hyphen which, perhaps, should not be used until such time as the race, whipped by adversity and lashed by persecution, learns the lesson that autonomous existence in its native land holds the only panacea for its ills and the best opportunities for its highest development.

N Y C CALL  
NOVEMBER 7, 1918

## Negroes of the World To Hold Convention For Race's War Aims

An open convention of the Negroes of the world—of America, Africa and the West Indies—will be held in the Palace casino, 135th street and Madison avenue, next Sunday evening at 8:30 o'clock, when the Universal Negro Improvement association and the African Communities league, worldwide Negro organization, will submit to the assembled Negroes the peace conference demands and belated war aims of the Negroes of the world.

Several prominent Negroes and white friends will address the meeting, to which the public is invited.

## PICTURES OF COLORED SOLDIERS

"Why don't you see the picture of colored soldiers in the papers some times." A well-educated lady asked the editor this question the other day. Our answer was, "We see them quite frequently." "But I haven't," she responded, and I've been reading the papers carefully ever since the war began.

The trouble with this dear lady was that she read the wrong papers. She read the papers which tell of lynching and burning Negroes and of the Negroes arrested, etc., but they were not dare to put the picture of a dignified Negro in their columns.

But every week there are papers which tell of Negro soldiers and have their pictures. We would suggest that she subscribe for a colored paper.



# Racial Consciousness - 1918

DETROIT MICH FREE PRESS  
DECEMBER 4, 1918.

## OBJECTS TO NEGROES BEING CALLED "COONS"

To the Editor: The word coon is very often substituted by some people in referring to the Negro, and sometimes by those who profess to be the most learned and refined. It is true that there is something yet for the educated and refined people to learn, that is how to differentiate between the two words coon and Negro. It has been said by some great scholars or scientists that man is an animal but not a quadruped. (a coon).

Thousands of black men were called by Uncle Sam to go into the trenches of France and carry our beloved flag, and there give their life's blood for their country and that democracy might rule. Our beloved president did not call for coons, but he did call for Negroes.

They did not go away with tears in their eyes or with a bowed head. They had their eyes fixed on Berlin, their lips quivered with a song and their hearts beat fast and leaped for joy with the thought that some day they would return to their dear ones. The Negro is a true and tried servant of his country and he has never been a traitor. He is always on the firing line ready for every command and always eager to plant Old Glory anywhere opportunity presents itself.

DAVID T. DUNBAR.

295 East Montcalm street, Detroit.

## WANT COMMITTEE TO EXAMINE TEXT BOOKS

(Special to THE NEW YORK AGE.)

PHILADELPHIA, PA.—At the third annual meeting of the Association of Teachers in the colored schools of Pennsylvania and Delaware, held at the Cheney Training School for Teachers, on June 1, a resolution was adopted asking the boards of education of Pennsylvania to appoint committees to examine the treatment accorded the Negro in text books in use in order that all statements calculated to arouse prejudice may be eliminated.

The following officers were elected: Leslie P. Hill, principal of the Cheney Training School for Teachers, president; Clarence White, Philadelphia, vice president; Miss Maria L. Brook, West Chester, secretary; A. J. Gordy, treasurer. P. S. J. Brock, chairman of the Executive Committee.

Among the speakers were Lois Nussbaum, Dr. F. P. Graves and Daniel A. Brooks.

## "NEGRO" WITH A BIG "N."

One of our readers in Newark recently sent us some correspondence which he had had with Mr. Ochs, owner of the New York Times, relative to the policy of that great paper in always printing the word "Negro" with a small "n." Our correspondent wrote to Mr. Ochs complaining of this policy of The Times and received the following letter in reply:

Dear Sir:

Mr. Ochs has asked me to acknowledge your letter presenting arguments for spelling the word "Negro" with a capital letter.

The question has often been discussed. Generally the small letter is used in newspapers. From our point of view, the capitalization of the word would tend to accentuate a separateness of the colored portion of the population. That is just what we should avoid, is it not? Our view is that we should no more capitalize "negro" than "white." It would be calling special attention to the hue of a man's skin, accentuating a difference among Americans of different colors.

Yours very truly,

R. H. GRAVES,

Sunday Editor.

RHG/B

It is hard to believe that this letter is from the Sunday Editor of the New York Times. We would not expect a letter of such weak reasoning from a backward child. In the first place, it brings a smile that hurts our face to think of the editorial staff of The Times delicately considering not to do anything that would "tend to accentuate a separateness of the colored portion of the population." In the second place, any ten year old boy ought to be able to see the fallacy of the grammatical reason that is usually given in support of using the small "n" in "Negro." The argument is that the word "Negro" is an adjective, and adjectives are not written with capital letters.

This argument entirely ignores the fact that words in a living language have no fixed value or meaning. Many words are born and go through various changes in meaning; often they absolutely die; and sometimes they are reborn with still a different shade of meaning. For example, several centuries ago the word "wench" was a perfectly proper term to be applied to a woman, especially if she was a servant; but let any lady now apply the term to her cook, and she will have a fight on hand or the job of looking for another cook or both. There are also words that are born as outcasts, but finally acquire good standing in a language; the classic example in the American language is the word "blizzard."

This argument also ignores the fact that there are two kinds of grammar—grammatical grammar and logical grammar. Grammatical grammar rules that a singular subject must take a verb in the singular; but we may say, "The committee has decided thus and so." The use of a singular or plural verb depends upon whether we are thinking of the committee as a single body or as made up of several individuals.

Grammarians, who write the rules, are always trying to establish grammatical grammar, to give words a fixed and unchangeable status, but the people, who use the language, are constantly overriding the grammarians and establishing logical grammar; that is, giving to words the status and meaning which they have come to

have through use.

We all know that philological research will show that the word "Negro" was originally an adjective meaning black. This is especially true of the Latin languages; for example in Spanish, **un hombre negro** means a black man, and **un caballo negro** means a black horse. But logical grammar and just a little plain, common sense tells us that when the word "Negro" is used not to qualify, but to denominate a race of people it is no longer an adjective, it is a proper name and should be written with a capital letter.

The Sunday Editor of The Times says: "Our view is that we should no more capitalize "negro" than "white." It would be calling special attention to the hue of a man's skin, accentuating a difference among Americans of different colors." It seems here that he has the whole thing backwards. When he writes the word "negro" with a small letter it is an adjective and means black. When he writes the word "Negro" with a capital letter it is not an adjective, it is a proper name and does not necessarily mean black. So there is less danger of calling special attention to the hue of a man's skin in writing "Negro" than in writing "negro."

The history and growth of the use of the word "Negro" is somewhat curious. For a good many years the more advanced elements of the race objected to the term, and there are still many that object to it. We frankly admit that there are grounds for their objection. The growth of the use of the word is due mainly to two things; the fact that some years ago certain race leaders determined to redeem the word, and to the fact that it is a shorter word than "colored" and so fits better in the headlines. The headline writer can make a display in bigger type when he says, "**NEGRO BURNED AT THE STAKE**" than he could by saying, "**COLOR**ED MAN BURNED AT THE STAKE." The headline writer has, perhaps, done more to make the word general than anybody else.

Of course, there arises a question as to the wisdom of adopting a name that needed to be "redeemed." Why name a boy Benedict Arnold when he could be as easily named George Washington? Nor can it be helped but noticed that white people themselves, when they wish to speak softly to and about the race use the adjective "colored." The Sunday Editor of The Times does it in his letter. It must also be admitted that the term, "The Negro" sets us off absolutely. So far as names go, at least, it would be much easier to go from "colored American" to "American citizen" than from "The Negro" to "American citizen." In fact, it may be said that so long as the race is exclusively known as "The Negro" it will not be a full participator in American democracy.

But the race leaders who adopted "Negro" to redeem it had their good reasons. We are a separate people with needs different from the rest of the population; so the men who had to talk and write for the race felt the need of some concrete term; they could not be continually writing in adjectival phrases. Other race names were tried, "Afro-American," "Ethio-American," etc., but they were all found too clumsy. So "Negro" has come to be the race name used generally by the writers and newspaper men of the race; and whatever objections there may be to it, it is the best concrete term for the race that has yet been found.



But what's in a name? Our condition is the main thing to be changed; the name will take care of itself. However, we do insist that sticklers for grammatical grammar and others recognize that the word "Negro" when used to designate a race, is not an adjective, but a proper name, and should be written with a capital letter.

### QUICK REDRESS.

Last week the War Department announced that certain language in the manual of instructions for medical advisory boards recently issued by the provost marshal general's office had been withdrawn. The language withdrawn was a reflection upon the Jewish race and was as follows:

"The foreign born, and especially Jews, are more apt to malign than the native born."

The attention of President Wilson was called to the objectionable paragraph by Dr. Nathan Gordon, medical examiner of a New York draft board, and other persons of the Jewish faith and by Jewish newspapers. The President acted at once on the matter by writing a letter to Acting Secretary of War Crowell asking for a correction. This is the letter:

I am very much distressed that the sentences quoted in the inclosed telegrams should have been contained in the draft instructions to the medical advisory boards. They, of course, represent a view absolutely contrary to that of the Administration and express a prejudice which ought never to have been expressed or entertained. In all of this I am sure you will agree with me, and I hope that you will be kind enough to make an immediate excision of these sentences and instruct the medical advisory boards accordingly, letting it be known, if you will be kind enough, to the senders of the inclosed telegrams that you have done so.

I am making this request with the greatest confidence, because I am sure you will sympathize with my point of view in the matter.

Cordially and sincerely yours, WOODROW WILSON.

The result of the President's communication was that the surgeon general amended the paragraph so as to omit the objectionable language, the provost marshal general telegraphed the amendment to all the boards; a reprint of the regulations was ordered and will be distributed as soon as received from the Government Printing Office, and the edition already distributed will be recalled and destroyed.

This is quick and full redress; and will cause colored Americans to wonder how and why a word of protest from Jewish leaders and the Jewish press brought about such prompt action. Here was a slur not upon Jewish-American citizens but upon Jews of foreign birth for which the President of the United States has been constrained to utter almost an apology. Colored Americans will remember East St. Louis and Memphis and Dyersburg and Estlin Springs; they will also remember the draft blanks with the instruction, "If you are of African descent, tear off this corner;" they will remember the removal of the 15th New York Infantry away from the body of New York state troops encamped at Spartanburg, South Carolina, because certain other troops didn't like their presence; they will recall instances of colored officers of the national army going home on leave of absence and being told, "you can't wear that uniform around here"; they will think of instances of colored officers traveling on military duty being put out of Pullman cars and made to ride in the Jim Crow; the minds of some will go back to the segregation orders issued by departments at Washington; thoughtful colored Americans on reading this letter of the President will remember all of these things and a thousand more, while realizing that nothing as yet has been able to bring one word of disapproval from the administration.

There is a lesson and it is this, no class or group in this or any other country is ever going to get more than it has the power to demand. Three million Jews have made themselves such a power in this country that no mayor of a city, no governor of a state, no member of congress, no President of the United States would dare run counter to that power. What three million Jews have done twelve million Negroes may do. What the Negro lacks in wealth he can make up by intelligent and serious thought and by united action.

### PLAN FOR ORGANIZING COLORED AMERICANS TO SEEK WORLD DEMOCRACY.

A NATIONAL COLORED EQUAL RIGHTS REPRESENTATIVE CONGRESS AT WASHINGTON TO ELECT RACE PETITIONERS TO BE SENT TO INTERCEDE FOR FULL DEMOCRACY FOR COLORED AMERICANS IN THE WORLD PEACE ADJUSTMENT.

Adopted at 11th Annual Meeting of National Equal Rights League in Chicago, Sept. 19, 1918, and Offered to the Colored American People.

The time having come in the dispensation of Almighty God when by and through a terrible world war of blood and devastation the doctrine of world democracy has become the slogan and avowed policy of Allied Nations in two hemispheres, and Colored Americans being still the victims of caste discriminations of the most drastic kind with regard to civil and political rights and even the right to life itself, an historic and imperative call has come to Colored America to exhaust every peaceable means to bring to pass the end of the undemocratic condition in which they alone, of all citizens, live in the country which is the moral leader and military savior of the Allied Nations. Hence the National Equal Rights League to carry out the vote of this body to have the cause for the enjoyment of full democracy by Colored Americans presented at the world peace negotiations and that such representatives may be the chosen delegates of Colored America, shall call a National Equal Rights Representative Congress at the National Capitol on or after January 1st, 1919, to elect such peace petitioners for this, the only group denied democracy in the U. S. A.

Delegates to this Representative Congress shall be elected on the following basis: Every Colored community is hereby invited and authorized to send delegates through the organization of Equal Rights Leagues. Every such league already or hereafter organized shall be entitled to send one delegate to this representative assembly and an additional delegate for each 50 members over the first 50. Every local religious, labor, civic, fraternal organization of the race may on request to the corresponding secretary of the league become officially an affiliated member and send delegates to this assembly, one for every 50 members.

Every national organization for the rights of Colored Americans shall be entitled and invited to send two delegates-at-large, each such delegate to be entitled to one vote.

The executive officers of this league, the president, secretary, treasurer, chairman of executive committee of the District of Columbia branch and the National Executive Committee shall issue the call and make the arrangements for this representative assembly.

The registration fee for delegates shall be one dollar.

This representative assembly shall elect the race petitioners for the entrance to the seat of the peace negotiations for full democracy for Colored Americans.

N. B.—Race-loyal citizens are eligible to form Equal Rights League and notify Cor. Sec'y, W. Monroe Trotter, 34 Cornhill, Boston, Mass.

### The Committee.

Wm. Monroe Trotter, Mass., Chairman  
Rev. A. A. Burns, Ga. Secretary.  
Lt. J. T. M. Graham, Tenn.  
Rev. A. C. Powell, N. Y.  
Jos. H. Stewart, D. of C.  
Rev. B. J. Prince, Ill.  
Rev. J. R. Little, Miss.  
Dr. Wm. Howard, So. Car.  
J. B. Coleman, Mo.  
Rev. B. P. Maddox, Ill.  
N. S. Taylor, Miss.  
E. T. Morris, Mass.  
Rev. J. D. Gordon, Cal.  
Rev. Wm. B. Baber, Mich.  
Lee L. Brown, Ky.  
Edw. Richardson, Okla.  
Rev. E. W. Moore, Ohio.  
Rev. H. D. Prowd, Cal.

N Y C WORLD  
SEPTEMBER 22, 1918

### OBJECTS TO THE WORD "DARKIES."

To the Editor of The World:

I am in the habit of sending weekly to a friend of mine in the army in France, who, like myself, is of the negro race, The Sunday World, which is usually full of very readable and interesting matter, but I was not willing to send yesterday's World to my soldier friend in France, as I did not wish, since he is now in a country where it is said no prejudice against color exists, to insult a soldier of the great American Republic by having him read the humorous account of the antics of a fourth-rate negro clergyman somewhere in Kentucky, wherein his race is referred to as "darkies."

I doubt very much whether you would permit any of your correspondents to refer to the Irish as "harps," the Italians as "wops" or the splendid Jewish race as "sheenies." To make the negro race the butt of jest and humor at a time when our sons, brothers and fathers are engaged with white men over yonder in a great war to break down the caste spirit and to democratize the world is an insult to our intelligence and manhood which I trust will not be repeated by the great New York World.

J. E. BRUCE.

New York, Sept. 15.

ST LOUIS POST DISPATCH  
SEPTEMBER 25, 1918

### "Negro" Not a Race Name.

To the Editor of the Post-Dispatch.

I have been a constant reader of the Post-Dispatch for a number of years. I have always admired your courage and sagacity as set forth in the editorials. All who believe in right and justice must tip their hats to you for your fair and unbiased writings on subjects of general concern.

There is one question, however, which I would like to ask the esteemed editor of the Post Dispatch, and that is: Why is it that in all your writings in which you have had occasion to refer to the word negro, you have always used a small n, instead of the capital, realizing that negro is the name of a race of people?

I know that none of the other daily papers in St. Louis capitalize the word—but is that your reason? Please state why you do not use the capital in referring to these loyal Americans, of whom it is estimated there are about 12,000,000.

WILLIAM R. BROWN.

("Negro" is not usually capitalized, because it is not a race name, but a descriptive adjective, meaning black.—Editor Post-Dispatch.)

N Y C GLOBE

DECEMBER 17, 1918

### Nicknames Insulting Negroes.

Editor Globe:—In your admirable timely editorial of last evening regarding "objectionable nicknames" you refer to the action of the Bureau of Education of the Department of the Interior endeavoring to "purge" the "use of nicknames for certain classes of foreign-born citizens." May not such contemptible and needless designations as "Nigger" and "Coon" be added to the cards to be sent out to schools and factories? New York, Dec. 12. ROLLIE ROE.



**FOREIGNERS DON'T UNDERSTAND.**

There are many things common among the people of the United States which foreigners, strangers, never get used to, because they can never be made to understand them. Among these things notably, the fact that we claim to be "the land of the free and the home of the brave," an asylum for the oppressed people of all the world, we maintain civil and religious and social and industrial distinctions among us that decry our claims to being a democratic people, with all things common among us, a republican people with "equal rights for all and special privileges for none." Everywhere the race and color line is drawn; everywhere sectarianism makes distinctions between Christians; everywhere the common right to be voted for and to vote is contested upon one plea and another; everywhere the common inheritance to have an equal opportunity to labor and receive an equal wage is disputed. Foreigners cannot understand all this and it often takes them many years of contact with it to fall into the way of it.

Take the following as a glaring example: At the Hog Island Ship Yard, near Philadelphia, there are thousands of men, of all races and colors, employed upon Government work. Up to a few weeks ago they all ate together in the same great big mess hall, as they all worked together in the same great big work shops. No one thought anything of it because there was nothing to think of it, as it was the natural and proper thing to do. One day Senator James Kirkman Vardaman of Mississippi appeared at the Ship Yard, with a Federal senate nosing committee. The news reports had it at the time that Senator Vardaman was shocked at the simple democratic rules of the mess hall. Soon after he and his committee returned to Washington a rule went into effect that separated the Afro-American workman from the other race workers in the mess hall, and it is said, the rule of separation being enforced by armed guards. What good purpose does such a rule, or Senator Vardaman serve? None whatever.

**A BUFFALO MAN WHO LEFT MISSISSIPPI, AND WHY.**

Dr. Booker T. Washington was known as "Doctor" a long time before any college had conferred upon him an honorary degree. It came about in this way: A great many Southern persons and newspapers have a peculiar dislike to calling an Afro-American "Mister" or "Mistress." They prefer to call them anything else. The Atlanta Constitution used to lead in this sort of thing,

so that in its "Colored Column" it was not possible to tell whether an Afro-American woman was married or unmarried. This discrimination was on a par with the persistent treatment of the word "Negro" as a common noun denoting color and not as a proper noun denoting a person or race.

The following press dispatch, taken from the Trenton, N. J., Daily Gazette will show that the "sentiment is widespread in the South not to tolerate designating Afro-Americans as "Mister" or "Mistress":

West Point, Miss., June 14—Frank A. Azmon, Buffalo, N. Y., took French leave from this city recently when he experienced a bit of southern Hun kultur. His mother, Mrs. Anna Hutcherson, had not seen him for sixteen years and consequently extended Mr. and Mrs. Azmon an invitation to visit her with the prospect of making their future home here. However, plans were perfected and Mr. and Mrs. Azmon sold their belongings at the Buffalo home and moved southward to live in peace and happiness at the Hutcherson homestead. In order to sustain the good name of the family, and with the idea of saving enough money to purchase a home, Mr. Azmon sought to obtain employment.

Scarcely had he asked for his first job at a white residence when a big rough-neck assaulted him. Azmon was to be employed by a Mr. Crowell (white), and upon being asked by an employee on the place where he was residing he kindly informed him that he was stopping at the home of Mrs. Anna Hutcherson, his mother. The thought of referring to a woman of his Race as Mrs. greatly angered the "cracker" and he proceeded to lash Azmon's body with a buggy whip, inflicting large welts across his back and shoulders. When the case came up before the mayor the white man justified himself by the statement that this was one of those northern niggers who doesn't know how to talk to a white man. When Azmon reached Buffalo it was learned that a rib had been broken by severe kick in the side.

Now, this sort of thing is intolerable, and should be made to appear to be so by the responsible white ministers and editors of the South. It is a reflection, and more, upon the intelligence and sense of fairplay of the white persons afflicted with the disease, a proper name for which we cannot off-hand think of. Those who seek to brutalize others, especially the women of others, inevitably face the alternative that they must also brutalize themselves and theirs. There is no escape from it, and there should not be. "Whatsoever a man sows that shall he reap," was not accepted by Christians as a negligible sentiment, but as a Spiritual law, which they may not violate without paying the debt.

**WHITE LEADERS OF NEGROES**

Why do white men want to dictate what Negroes shall do? Why do white men want to interfere with the internal affairs of Negroes? Do we need white men to lead us in our church life? In our social work? In our politics?

Time was when we needed the guidance of white leaders. They used to teach our schools, pastor our churches, doctor our sick, etc. But now we have our own teachers, preachers, doctors, etc. Now we can assume our own leadership.

Do the Jews get their leaders from the Irish? Do the English take as their leaders the Dutch? Are the Catholics led by the Episcopalians and Italians by Bohemians, and Japanese by Turks? Yet white men insist upon being the dictators of Negro policy.

Of course they could not dictate our affairs if the Negroes should rise up and throw off the yoke. But the slavish instinct has not died out yet and the Negro still appears to have a sneaking fear of the white man, i. e. some Negroes have. To this extent the Negro does not get what he should have—the white leader will never get it for him.

Now we don't say anything against white people in general, and particularly those white people who call themselves our friends. We respect them but we want them in their place. No white man, unless he will take upon himself the stigma (?) of being a Negro, is worthy of leading Negroes.

We believe in co-operating upon terms of equality with white men, and working with them for the common good; but we do not believe that they should lead the rank and file of our people.

No white man or woman can represent Negroes on the Board of Education; for there is no white person who really and fully understands from experience the Negro's educational problem.

No white man can represent a Negro district in Congress or legislature, for he is not close enough to the Negro to voice his sentiments.

No white man can pick the colored men for political or other offices if he really wants to represent the colored people.

No white worker knows the Negro labor problem well enough to supplant a Negro leader.

No white woman knows the colored woman's problem enough to become the leader of Negro women.

We shall never have democracy in this country until we have NEGRO LEADERSHIP FOR NEGROES. If there are real white friends of the Negro they should realize this and help develop Negro leadership instead of discouraging it.

Unless every portion of the population have free expression there is no democracy. Not only is there no democracy but there will be oppression. And most of the oppression of the Negro comes from his lack of representation.

Let us have Negro leaders for Negroes. Negroes have made most progress under their own leaders. We do not mean any reflection on the Episcopal Church. But compare it with the A. M. E. Church, both were started in 1787, in Philadelphia, one by Absalom Jones, the other by Richard Allen. Allen soon withdrew from white leaders; and his church has covered the country; is self-supporting, has a million adherents and owns millions of dollars of property. The same is true of our secret orders, etc.

Let us have Negro Leaders for Negroes: Labor Leaders, Religious Leaders, Political Leaders, Educational Leaders, Business Leaders, Social Leaders, Military Leaders, Leaders in all Lines of Endeavor. Let us have Negro leaders for Negroes.

**INDIANAPOLIS FREE PRESS**

**THE BLACK FOUR HUNDRED:** Henry Watterson once wrote an editorial about "Sassiety" at Newport. That editorial was reprinted in nearly every big newspaper in the country. In it he called the "nit-wits" who make up that ultra-fashionable coterie "UNCLEAN BIRDS." We recalled the editorial the other day while listening to one of the "proletariat" pouring hot shot into our own little bunch of "select oysters." **HAS THE NEGRO AN ARISTOCRACY?** We believe it was Carlyle who claimed that it required four centuries to produce an aristocrat. If this be true we may scarcely be said to have arrived, for four centuries of retrospect would bring us pretty close to that naked progenitor whom we would all fain forget. It does take time, however, to produce the kind of "animile" known as an aristocrat. Above all it takes tradition. Your real aristocrat is a product of environment. His daddy, his daddy's daddy, and so on back to the gentlemen in the fig leaf, have always had so much the best of it, that he comes unconsciously to regard his own brand of dirt to be of a superior kind. He can tell you of how one of his ancestors raised Cain at



Hastings under the Royal Robber. In fact, he preserves a pretty faithful record of all their doings, even the first gink of the name won his spurs cleaning spittoons. We Colored people, however, are more prone to "let the dead past bury its dead." Of course there are those amongst us whose ancestors also hobnobbed with KINGS, but measured by orthodox standards these latter look more like DEUCES! Again, through no fault of our own, our genealogical tables grow a trifle confusing, so that it often requires a "wise son to know his own father," letting alone his grandfather. A known great grandfather, under such conditions, is indeed, a RARE OLD BIRD. The average Colored man is like Napoleon—"he is his own ancestors." Since we can't claim distinction with the hall mark of birth (and in this we are very much like our fellow white Americans) we do it with the DOLLAR MARK, and various other contrivances. We have been places where they do it with a SUIT OF CLOTHES! At times, but rarely, we have come across an intellectual aristocracy—in reality, the only one which has any right to exist. The growth of an aristocratic class among us is of necessity a difficult process, as the cardinal tenet in the black man's social creed is: "I'm jis as good as you!" The individual Negro regards another Negro's material or intellectual superiority as a personal insult. He feels that he must resent it or forfeit his own self-respect. This is the reason why it is so difficult for Colored men to boss other Colored men on a job. It is said that in the Haytien army at one time there were one thousand soldiers—nine hundred and ninety-nine generals and one private! Another phase of the matter is the white man's treatment of the Colored man in this country, especially in the South, and that is where the greater portion of our people live. He says: "All Coons look alike to me," and he has succeeded in forcing the masses of the blacks to feel that way about themselves. Taking all these things into consideration, we think that we may safely predict the formation of a real Colored aristocracy about the year 2513 A. D.

#### PADDING NEGRO CRIME STATISTICS.

The following widely contrasted reports of an assault upon a Portsmouth schoolboy illustrate how the newspapers pad the statistics of Negro crime:

(Morning Paper)	(Afternoon Paper)
<b>KNOCKED UNCONSCIOUS</b>	<b>LAWRENCE STRUCK</b>
<b>BY AN UNKNOWN</b>	<b>BY ANOTHER</b>
<b>NEGRO</b>	<b>BOY</b>

While on his way to attend the night school shortly before 8 o'clock last night, Edgar Lawrence, living in Lincoln street, Brighton, was attacked from behind by an unknown Negro and knocked unconscious. Lawrence, who is 14 years old, had started to the high school building at Washington and King streets and had reached a point between South and Bart on Washington street when the Negro came upon him from

While the police are investigating the case of Edgar Lawrence, who was assaulted last night in Washington street, near Bart street, the opinion held at headquarters is that young Lawrence was struck by some other boy. It is pointed out that there are constant feuds in progress between coteries of boys and that some "enemy" of Lawrence's might have taken the opportunity to hit him with a brick. There seems no plausible

behind and struck him excuse for a criminal assault with some implement, sault on a 14-year-old boy, knocking him senseless. bound for night school.

The papers do not wait to get the facts. They do not say that "it is reported," or "it is alleged," or "it is believed" that a Negro did so and so, but just as soon as something is done they come right out in bold headlines and say that a Negro did it. The rule in the average daily newspaper office regarding reports of crime appears to be this: "If you are in doubt as to who committed the crime, say a Negro did it." And not one paper in a hundred has the courage and sense of justice to make a full and proper correction after it discovers that an error was made in charging the crime to a Negro. The average white person has such an aversion to the Negro that as soon as one becomes frightened or receives a nervous shock he simultaneously has a hallucination of being attacked by a Negro. An honest and impartial investigation would disclose the fact that nearly one-half of the crimes charged to Negroes were either not committed at all or were committed by others under circumstances similar to those surrounding the case above.

## SHOULD "NEGRO" BE CAPITALIZED

By Chas. R. Griggs.

The Morning News and the other local papers and, for that matter, the majority of the dailies and periodicals, are persistent in spelling Negro with a small letter. The editors of these papers and publications base their authority on the ground that Negro is a nickname, meaning black, and is therefore, not a proper noun. They argue further that only the names of races bearing the names of the countries whence they originated are proper nouns. For examples, the Indian is supposed to have migrated from India; the Jew, from Jerusalem; the Irish, from Ireland; the Russian, from Russia; the Mexican, from Mexico; the Japanese, from Japan. Such names are treated as proper nouns. But Negro, the white editors assert, is a common noun, since it is used as a substitute for African. In fact, Negro is given the same consideration by the dailies as colored and white, which are treated as common adjectives or as common nouns, just as a cow or horse is spoken of as a white cow or a black horse. Colored and white and black, ordinarily, I agree, when referring to races, are correctly used as common nouns or adjectives. This

blood. However vast and comprehensive the rules and principles are governing the English language, they are yet wanting and imperfect. Indeed, then, is there any more reason why Negro should not be spelled with a capital letter than Eskimo and Hebrew? The Eskimo and the Hebrew do not bear the names of the countries whence they originated or inhabited. The former inhabits Arctic America and Greenland, while the latter came from Jerusalem.

At any rate, it is the persistent advocacy of all Negro scholars and newspapers to use a capital letter for Negro. Prof. Kelly Miller, Dean of the Arts and Sciences, Howard University, and W. E. B. Du Bois, editor of The Crisis, who rank among the most learned men of their day, would consider it a grievous error in the usage of exquisite English, besides a reflection upon the character and dignity of themselves as well as that of the colored race, to spell Negro with a small letter. Among the few dailies and magazines that use a capital letter in spelling Negro are the New York Evening Post, The Outlook and The World's Work. The Bureau of the U. S. Census (Bulletin 129), a statistical report of the Negro, issued by the Department of Commerce, also sanctions this usage. The other dailies and periodicals might as well follow their worthy example.

Bacon, Ben Johnson, Spenser, Milton and Shakespeare were the chief contributors to lay the foundation of our modern English language. But rest assured, in the consideration and compilation of its further growths and treasures, the Negro's contribution will be reckoned as a potent factor. Already, despite those who argue to the contrary, and notwithstanding difficulties and seemingly insurmountable barriers, a Boston Negro in the person of William Stanley B. Braithwaite, is regarded by those who know to be the most eminent critic of poetry in America, and perhaps in the world. His judgment is not only accepted as the highest authority as a critic on current verse, but of standard poetry, American as well as English. This is a distinction that is rarely achieved by any man, but solicited by many. And in the higher realm of thoughts and deeds, such as the art of literary criticisms, like Braithwaite's, mere racial ties are broken, and those of Humanity are reunited and bound as one.

Meanwhile, to conclude, I rather entertain the belief that there is, after all, a bit of psychological affinity existing between an individual and his racial name; and that race or that individual is actuated to develop his nobler virtues and capabilities to the extent that his racial name receive honorary and indiscriminate consideration.

usage is the common opinion of both white and colored scholars of repute. I do not insist upon spelling Negro with a capital letter simply because I am a Negro, but purely on the ground of intelligent and unprejudiced reason. Certainly there is nothing in mere name. But there is, to be sure, something in the race or the man who manly and intelligently insists upon according the name by which his race is most commonly designated its proper dignity and honor. In the first place, the Negro did not give himself this name by which he is commonly called in America. Hence, he is not responsible for it. And during the three centuries of the Negro's habitation in this country, his racial name has not been characterized as African or Ethiopian. Since the Negro is not at all responsible for his new American name, and since he himself also now gives preference to it, he will reserve the right to defend and accord it the same proper treatment that is given other names of racial groups. This name was given the Negro at the commencement of his servitude in America. And by written and unwritten custom and usage in this country a Negro has become fixed to designate any person with the tiniest drop of African



## DR. DUBOIS DENOUNCED BY HIS RADICAL FRIENDS.

Those mortals who imagine that the war and the hot weather have nothing to do with the way individuals and races and nations feel and act at a given time and place are in a class by themselves and ought to be able to get a position, collectively, if out of a job, with the Greatest Show on Earth. Just what that sort of a show is, since the death of the late Phineas T. Barnum, who gave out that "the American people like to be humbugged," they may determine for themselves. Any how, the spirit of unrest and discontent is in the air, and makes a guessing situation for every one, according to his mental make-up.

Speaking of the paroxysm of indignation and rage which made Lord Byron, the great poet and man of the world, leave his native England, never to see it again from the battlements of Newstead Abbey, Lord Macaulay says that every age has its spasm of virtue when it goes off its stride and refuses to be reconciled to itself until the paroxysm has spent its agony. In like manner every age may be said to have it paroxysm of moral laxity and irresponsibility, such as swept over this country the ten years before the beginning of the present war, and is still in evidence, until it has run its course and spent its violence.

The unexpected has happened. Prof. William E. Burghardt DuBois, the learned editor of The Crisis, the Radical organ of the Association for the Advancement of Colored People, has been denounced in "the house of his own" as a traitor and ingrate. The tumult of their excitement has gone throughout the land. It was only a few months ago that Prof. DuBois gave it that the average "colored editor" did not know how to write good English, or to understand what he did write, or words to that effect. So fiercely was he denounced for taking such an untenable position that the Association for the Advancement of Colored People felt it necessary to apologize for it to the affronted Afro-American editors. But the thing still festers and rankles.

Now, what has happened to the Radical of the Radicals? In the Crisis for July the following leading editorial appeared:

This is the crisis of the world. For all the long years to come men will point to the year 1918 as the great Day of Decision, the day when the world decided whether it would submit to military despotism and an endless armed peace—if peace it could be called—or whether they would put down the menace of German militarism and inaugurate the United States of the

world.

We of the colored race have no ordinary interest in the outcome. That which the German power represents today spells death to the aspirations of Negroes and all darker races for equality, freedom and democracy. Let us not hesitate. Let us, while this war lasts, forget our special grievances and close our ranks shoulder to shoulder with our own white fellow citizens and the allied nations that are fighting for democracy. We make no ordinary sacrifice, but we make it gladly and willingly with our eyes lifted to the hills.

"Let us, while this war lasts, forget our special grievances," came first as a provocation to set the Radicals on the heels of Editor DuBois. Closely on the heels of this apparent backdown from extreme and uncompromising Radicalism came the announcement last week that Editor DuBois has been appointed a Captain in the Intelligence Department of the Army. It is understood that his appointment was made so that he could serve under Major Joel E. Spingarn, who has been detailed to the Intelligence Department. It is claimed that the editorial backdown was a forerunner of the appointment to be Captain in the army.

It is not unjust to say that Dr. DuBois was unfortunate in advising the race to forget its "special grievances" during the life of the war. We have taken the position that we should not forget them but keep them in subordination to the needs of the Nation, and protesting while doing so. We think this the proper course, and we are far from being Radical in any of our views. That the Radicals should denounce Dr. DuBois as a traitor and ingrate is a matter with them. We are not disposed to play the part of the peacemaker among them; let them fight it out among themselves.

In accepting the army position, however, Dr. DuBois appears to have followed the course of patriotism rather than that of selfishness. And, remembering how he has persecuted others in like circumstances with himself, in being denounced as a traitor and ingrate, Dr. DuBois will appreciate our position, that he be left alone to fight it out with his enemies and friends, the Radicals. We sympathize, however, just a little bit with Editor William Monroe Trotter of the Boston Guardian, who claims to have made Dr. DuBois the chief of the Radicals, and refuses to be comforted because he has deserted the Radicals and accepted a position with the Government.

## USE OF DEGRADING NICK NAMES

### DISCOURAGED

*The Journal & Guide*  
Federal Commissioner of Education Claxton has written a letter advising the Boy Scouts of America to discourage as far as they can the use of opprobrious and degrading nick-names for foreigners and others, calculated to degrade them in their own estimation, such as "Mick," "Sheeny," "Dago," and the like, as applied generally by a vagrant and mischievous sort of persons to Irishmen, Jews and Italians, and which often provokes bloody retaliation and the interference of the police.

Mr. Henry E. Baker, a thoughtful member of the race, and one of the most highly paid experts in the Federal Patent Office, at Washington, has answered Commissioner Claxton with a sharp request that he include in his proscribed list the all too common use of the terms "Nigger," "Cuffee," "Coon," "Darkey," and the like, as generally applied to Afro-American persons.

The use of such terms is all too common, provoking irritation and exasperation which often lead to bloody encounters and the interference of the police. Mr. Baker is to be commended for promptly calling the attention of Commissioner Claxton to his, apparent, studied exclusion of Afro-Americans from his plea for fair and decent treatment in this matter, which deserves the condemnation of all fair minded persons.

## LIBERTY CONGRESS SEEKS HEARING

### BEFORE THE UNITED STATES CONGRESS

Delegation Ask President to Convene Joint Session to Hear Case of Colored Americans—Then Get Audience With Speaker of House of Representatives on Same Errand—Speaker Promises to See What Can Be Done—Asks Delegation to Return on Thursday.

Washington, D. C., June 26, 1918:—The most widely representative convention of Colored Americans assembled in the last 25 years has for over 2 days been holding a National Colored Liberty Convention in the John Wesley A. M. E. Zion Church, 14th and Corcoran streets. One hundred and fifteen delegates, with fees paid, from 33 different states are really here, from Mass. to Alabama, New York to Oklahoma. H. H. Harrison of New York City was elected chairman.

W. H. Trine, Okla.; W. E. Hester, Tenn.; A. W. Whaley, Mass.; vice-chairman, J. W. Bell, Ky.; sec., Mrs. M. Carruth Simpson assistant, Rev. W. C. Brown, treasurer.

Three mammoth mass meetings have been held Monday, Tuesday and tonight. Editor Trotter of the Guardian is Chairman of the Committee to draft the race petition to Congress and he and his committee are working with determination to get it received by Congress. The speech of Maurice W. Spencer, chairman of the local committee, on Monday night



was considered a masterpiece, as was that of Dr. S. W. Harrison of Fort Smith of Ark. The address of chairman H. H. Harrison and of Wm. Munroe Trotter were applauded to the echo. A feature of Tuesday night's meeting was the address of Rev. M. F. Sydes of R. I. and the splendid singing of Miss Birginitia Williams, who studied in Germany.

#### Massachusetts Delegation.

Massachusetts has a large delegation, Editor Trotter, Mrs. M. C. Simpson, Prof. Whaley, Rev. H. H. Jones, J. H. Edwards, Geo. E. Gordon, Mrs. Mary James, E. B. Barco, Handy L. Duncan, Rev. M. A. N. Shaw, Mrs. W. O. Taylor who registers the delegates, Rev. Deussen, Rev. Hiram Conway, Rev. G. R. Waller, Rev. C. B. Lawyer.

#### Letter to President Asking Him to Secure Hearing Before Both Houses of Congress

John Wesley, Zion A. M. E. Church, 14th and Corcoran Street, N. W., Washington, D. C., June 22d, 1918. — The President, Woodrow Wilson, White House, Washington, D. C. Sir:

The National Colored Liberty Congress, through its Board of managers now in session in the John Wesley A. M. E. Zion Church, delegated to conduct a Liberty Drive in behalf of Colored citizens of the United States of America, desiring to approach the federal government in behalf of justice and protection of rights under the constitution and to lay before the government denials of justice and abridgements of rights of citizenship and of democracy which hinder our country in its prosecutions of the world war, in order that the case in equity of Colored Americans may be the more formally and fully presented to the Federal Congress and in view of the absence of our race from Congressional participation; does not pray you to secure a joint session of the House and of the Senate at which, our petition and representation for the furtherance of the world war for democracy may be heard.

We respectfully request an early answer, or that you permit a delegation from the Board of Managers to discuss this request with you Monday morning.

Yours respectfully, WILLIAM MONROE TROTTER, Chairman; PROF. J. W. BELL, Secretary; MR. W. SPENCER, Chairman of Arrangements.

#### Delegation at White House.

Monday morning a delegation from the Liberty Congress called at the White House to see whether the President cared to discuss the request or to answer. M. W. Spencer was spokesman. The other members were Prof. A. W. Whaley, J. W. Bell, I. B. Allen and W. E. Hester. Mr. Tumulty said an answer would be sent to the Convention. The reply was received on Tuesday, but was marked confidential.

#### WHO PAYS THE SCHOOL TAXES?

*Journal and Guide 7-6-18*  
In the contributed article from Richmond, in The Journal and Guide last week, under the heading, "Urged Improved Conditions for Colored People," there appeared a discordant note, embodying an economic falsehood, to which The Journal and Guide is not willing to subscribe. The false note appeared in the following paragraph:

The Negro is with us. It is neither right nor safe to leave him to his own devices or his own fate. The State is spending thousands upon his education. He is a most important economic factor. His health cared for, as it was cared for very earnestly in slavery times, he is a valuable asset to the community. Left to become the victim of disease the result of overcrowding and immortality, he is a menace to his own race and to the entire population.

The same thing could as truthfully be said of cattle.

It is true that "the State is spending thousands upon his education," of Afro-American citizens, but it does so out of the common fund raised for school purposes and as the agent of all tax-payers of the State. Who are they? All the citizens of the State, whether they own property and pay direct taxation or not; the theory being, in the last analysis, that one person pays as much taxes direct and indirect, as another and should receive a pro-ratum benefit of such taxation. The claim that a white person pays more taxes than a black or yellow one has no standing in economic fact. The same principle holds good as between a poor man and a rich man. It costs the one as much for his living expenses as it does the other; when it requires more for one of them he makes others pay it for him in interest on his money, rental of his property, or profits on what he sells in the open market. The renter and buyer and borrower pays all the extras.

Afro-Americans are entitled to a more equitable portion of the school funds, the health and sanitation funds and the public improvement funds of Norfolk, for instance, than they receive, as the conditions in the restricted districts in which they live show. If it were not so their living and health problems would be greatly simplified.

#### SOMEONE BLUNDERED

*Southwest Virginia*  
We have taken no part in the discussion growing out of the appointment of Dr. W. E. B. Dubois to a captaincy in a bureau of the General Staff. We knew that Dr. Dubois was pre-eminently fitted for the position and expected that he would render large and successful service for the race and government in such a position.

Inasmuch as there has been a general discussion in the press of the race on this matter and inasmuch as the Crisis treats it at considerable length in the September number, we are justified in discussing at least one phase of the incident which has caused a good deal of feeling and no little misunderstanding.

In opening up the question in the Crisis Dr. Dubois says:

"A plan of far-reaching constructive effort satisfy the pressing grievances of colored Americans has been under serious consideration by the military authorities for many months. On June 15 Dr. Dubois was called and asked if he would accept a captaincy in bureau of the General Staff, if one was established, for the above purposes. Dr. Dubois replied that he would, provided that he could retain a general oversight of the Crisis and provided that his captain's salary (which was \$1,000 less than his present salary) could be supplemented from the Crisis income, so that he would suffer no financial loss."

We have every reason to assume that these are the words of Dr. Dubois. Frankly, it is an admission that is surprising and is painful as it is surprising. On the basis that the acceptance of a commission would involve no financial loss would take from the army quite a few of our most efficient officers. We dare say there are very few men offered a commission who would stop to think of the financial loss, especially when the commissions for the most part provide a fairly comfortable support. The rank of a captaincy carries with it dignity, honor and a remuneration that certainly would appeal to quite a number of men, and there are men in the American Army to-day, quite a few, who have accepted a commission at a financial loss and considered it a privilege to do so. Moreover, there are a multitude who are doing war-time service with practically no salary at all.

What sort of patriotism would it be if it were decorated with dollar marks from head to foot? It would seem that the good editor of the Crisis, for the time being, did not see things clearly. We would be amazed if we thought the principle stated were a ruling principle in his life. All the more surprised are we that Dr. Dubois stipulated that he should suffer no financial loss WHEN, ACCORDING TO HIS OWN WORDS, THE POSITION ON THE GENERAL STAFF WAS "A PLAN OF FAR-REACHING CONSTRUCTIVE EFFORT TO SATISFY THE PRESSING GRIEVANCES OF COLORED AMERICANS." In the name of high heaven, could any man stand back on a paltry thousand dol-

lars when there was guaranteed to him the salary of a captain and when he would have the imperial opportunity in a constructive effort to satisfy the pressing grievances of colored Americans? Is it possible that a thousand dollars looked even bigger than the opportunity to serve a race?

Mark you, this captaincy was not thrust upon Dr. Dubois; he was not persistently sought nor did he run from it, and still he says the final conclusion in the acceptance of the commission was "painful." Painful, indeed, to serve in "a constructive effort to satisfy the grievances of colored Americans."

Whatever the salary of the editor of the Crisis is he earns it, but if the dollar is the motive and the inspiration of his labor, God help us!

Someone has blundered.

N. Y. C. WORLD  
OCTOBER 3, 1918

Negro With a Capital "N."

To the Editor of The World:

I wish to direct your attention to an article by Lincoln Eyre, in your issue of the morning of Sept. 30, in re the valor of the Negro soldiers. The article has met wide circulation, I am sure, among the Negroes of New York, as judged by the early selling out of the edition in Harlem.

In your article the word "Negro" appears at numerous times (in fact, some thirteen times), and in no instance is the word capitalized, although it is a proper noun and one that represents some ten millions of human souls. We do not appreciate such a spelling of the word as a common noun any more than Britishers would enjoy such, or as Irish, Jew or Italian would; and, if you may pardon me, even Boche is capitalized by you! Yet the name of a race of people representing no small portion of our country, because God has made them black, even in "loyalty" articles is written as "dog," "cat," "horse," or any other improper name or noun would be written.

New York, Oct. 1.

JOHN W. GOIENS.

ST. LOUIS MO POST DISPATCH  
MARCH 13, 1918

#### Race and Nationality.

To the Editor of the Post-Dispatch.

Race and nationality are two widely different things, aren't they? Then I wish someone would explain this to me:

I filled out an application blank for employment once and after the question "Nationality," I wrote American, because I am American-born. The employer saw fit to question me further on the subject. "You are Jewish, aren't you?" he asked. I admitted the fact. "Then you should have stated so in the application." That puzzles me yet. My nation by birth is the United States. If that doesn't make my nationality American, I'd like to know why not. If the employer wished to know my race, which is a very different thing, he should have had that word substituted for "nationality" in the application blank.

AMERICAN.



# Racial Consciousness - 1918

Protests have <sup>been</sup> made against the use of the word "darky" by the white press when referring to Negroes. The Providence, R. I. Journal "regrets" that the word appeared in its columns, and the New York World "has given orders that the word shall not be used again."

The Crisis, September 1918. P. 242.

## WHAT OUR CHILDREN LEARN

### Christian Recorder

A few days ago the editor's little daughter, seven years of age, came to her father very much agitated. It seemed that she had been quizzing her mother for a half hour with such questions as "What is a savage?" "What are slaves?" "What is a native?" "What is a cannibal?" "What are tribes?" etc., etc., and the mother finally said "go, and ask your father." So the first question she asked her father was, "Daddy, are we all Negroes?" "Well, yes," was the answer. "We do not eat people, do we?" "Why, no," we answered. "Well, I thought Negroes ate people," she replied. And as though she had some superior knowledge she asked, "Are you a savage, Daddy?" The editor asked his wife, "What is the matter with our daughter?" Mrs. Wright replied, "she is studying geography, and has just had her first lesson—telling about the peoples of the world; she is trying to place herself. I wish you would read her lesson." The editor took the book, and read of the White Race and its glorious achievements, and the Yellow Race, and finally came to "The Black Race." And this is what we read in the book written by Oliver P. Cookman, Ph.D., principal of Northwest Grammar School, and Oscar Gerson, Ph.D., of Central Manual Training School, both of Philadelphia:

**THE BLACK RACE.**—Negroes belong to the black race. Their skin is of a very dark color. They have broad, flat noses, thick lips, and low slanting foreheads. Their hair is short and kinky.

"In their native land negroes are wild and savage. They wear little or no clothing. They live in tribes, which are nearly always fighting with each other. They use spears, clubs and arrows. Some of them eat the people whom they capture. Those who do this are called cannibals.

"The savage negro tribes have many strange customs. They file their teeth into points, and wear heavy rings in their noses, ears and lips. They dress their hair in queer ways and paint and tattoo their bodies. They have no schools nor churches. They pray to ugly idols made of stone and wood. There are many negroes living in this country. The first negroes were brought here from Africa, a land far across the ocean, nearly three hundred years ago. They were sold as slaves and made to do hard work. Their masters often treated them cruelly. Many people thought it was wrong to have slaves. They believed that all the negroes should be free. At last a great war was fought which gave the slaves their freedom. This was nearly fifty years ago. The negro has learned to work for wages and to take care of himself. They are growing more and more intelligent and have so improved that it is hard to believe that they are descended from savages."

Our little daughter was much agitated. Being unusually thoughtful for her age, she questioned each paragraph, and each sentence carefully, until she forced her father to say: "No, dear, the men who wrote this book did not know what they were writing about. They have never been to Africa, and only write what they have heard or read. Daddy is going to get Bishop Coppin and Bishop Johnson and Bishop Heard, who have spent many years in different parts of Africa, to come and tell you about Africa. They are educated gentlemen," was the reply, which brought forth another Unexpectedly the little girl asked, "Do these bishops eat people?" "No, dear, avaranche of questions.

This little girl of seven was trying to place herself among the people of the world as described in the book, and the nearest thing to it was the black race, but the description did not seem to fit accurately. She looked into the glass, questioned about her skin, her nose, hair, religion. She seemed very much disappointed when she read "they have no schools nor churches. They pray to ugly idols made of wood and stone," and got but little consolation from the final paragraph about the Negroes "growing more and more intelligent," and finally said, "I get higher marks than

most of the white children in my class."

The whole episode took more than an hour. It was so serious that we read the chapter over and over. We read nearly all of the little book; we found it to be a splendid introductory book—all but this chapter, which is so untrue, unfair and misleading. We noticed how subtly the book for Democracy for all except the Negro. We noticed that toward the end of the book the authors do try to overcome the impression made in the beginning; but that is too late.

Perhaps we should say that the chapter bearing on the Negro is untrue, not so much because of the facts stated but the perspective.

It is true that all peoples come from a savage state. Now to describe the black race in a state of savagery and the white race in a state of high civilization as though the whites were always such, is untrue, and gives the child a false impression, and that is what these authors do. To describe Negroes in their savagery in Africa, and then let this description follow with: "There are many negroes living in this country," is misleading, particularly to a child.

The following is the way in which the authors treat the white race:

**THE WHITE RACE.**—The people of the white race are fine looking and their bodies are well formed. Their foreheads are high and broad, their noses straight and their lips rather thin. Their hair, which may be either light or dark, is smooth and often wavy. It is not kinky or wooly, like that of a negro, and it is not coarse and straight like that of an Indian.

"The people of the white race are highly intelligent, and are active and industrious. They were the first to have railroads, steamships, the telegraph and telephones. They write many books and have large libraries. They also have picture galleries, theatres and other places of amusements. They live in well-built houses and have fine schools and beautiful churches.

"Many of these people live in the country and raise crops of wheat, corn, potatoes and other things which they send to the cities to be sold. Many live in cities, where they work in stores and business houses, buying and selling different kinds of goods. Others work in the mills and factories where these goods are made.

"People of the white race dress well and comfortably. Cotton, wool, silk, linen, leather and other materials are used in the making of their clothing. They have traveled all over the world and may be found in almost every country.

Any fair-minded person (after his attention is called to this fact) will see that the method of treatment is quite different in the two topics: one is calculated to inspire respect for the white race. The other disrespect for the black race.

Furthermore, many of the things said in one could be said in the other, e. g., it might have been said that the black race is fine looking and their bodies well-formed; they are highly intelligent; they were the first to invent the smelting of iron, etc., or it might have been said of the white race: "They are always fighting" (for it is probably a fact that more white people have been killed in fights in the past four years than Negroes in the past forty years); they burn people they do not like and wear their bones as souvenirs (for lynching and burning are quite as prevalent in the United States as cannibalism in Africa). "Their women bind their bodies with steel hoops called corsets, and paint their faces, under the belief that they are made pretty; they wear rings in their ears, on their fingers and ankles, and dress their heads in hideous fashion. They drink a sort of 'fire water' which takes away their senses and reduces them at times to the level of the beast. Out of the sale of this liquor the government gets great support. They take children from schools to work in factories. They do not live in tribes like the Negroes where government descends by blood; they live in cities where the rulers usually get power by corrupt methods. In all of their cities the saloon and the brothel have more power in government than the school and the church, and the Almighty Dollar is their god. They were once slaves; some of them were slaves to Africans, and they still show slavish instincts. They once lived in caves, and like animals, fed on roots and nuts; they wore the skins of wild

beasts and worshipped idols. But their descendants in America have gained intelligence and one would hardly think they descended from slaves and savages."

But if the authors had written thus they may have stated truths but they would have been unjust to the tender child. Still they might have done so and told as much truth as they told in the chapter on the Negro. Of course the editor had to set his daughter straight on this "geography," and we may tell in later articles how we endeavored to do this.

But we only write to say, that the disgrace of democracy," as Prof. Kelly Miller terms it, is not lynching half so much as it is the poisoning of the minds of the youth of the land against Negroes, and the postponing of any sort of democracy worthy of the name in this country. It strikes us that the Boards of Education should be extremely careful to see that nothing is taught that will humiliate any American, that will cause him to be less loyal, and less ambitious. America will never be great so long as she humiliates even the least. Democracy will be a farce if the Negro is left out. It is not enough to scan text books carefully to see that they offend none of our German enemies, but we should see that they offend none of our American citizens. This and all other text books which put twelve million loyal Americans in false light ought to be revised.



# THE KIND OF DEMOCRACY THE NEGRO RACE EXPECTS

Must Have Its Chance in Education, Industry, Politics, the Church  
and Every Sphere of Effort

PRIMA PA PUBLIC LEDGER  
JUNE 2, 1918

WILLIAM PICKENS

Morgan College, Baltimore

DEMOCRACY is the most useful term in the world today. And some of the uses are abuses. Everybody says "Democracy!" but everybody has his own definition. By the extraordinary weight of the presidency of the United States many undemocratic persons have had this word forced into their mouths, but have not yet had the right idea forced into their heads or hearts. I have even heard of one woman who wondered with alarm whether "democracy" would mean that colored people would have the right to take any vacant seat or vacant space on a street car if they paid for it. That such a question should be even asked shows how many different meanings men may attach to the one word democracy. This woman doubtless believes in a democracy of me-and-my-kind, which is no democracy. The most autocratic and the worst caste systems can be called democratic by that definition. Even the German (Prussian) junker believes in that type of democracy; he has no doubt that he and the other junkers should be free and equal in rights and privileges.

We are forced to see that many have accepted the word democracy merely as the current password to respectability in political thinking. The spirit of the times is demanding democracy; it is the tune of the ages; it is the song to sing. Some are like that man who belonged to one of our two greater political parties: when he heard convincing arguments by the stump speaker of the opposite party he exclaimed: "Wa-al, that fellow has convinced my judgment, but I'll be d—d if he can change my vote!"

It is entirely proper, therefore, for the negro to state clearly what he means by democracy and what he is fighting for.

First. Democracy in education. This is fundamental. No other democracy is feasible unless all of the people have the equal right and privilege to develop according to their individual endowments. There can be no effective democracy between two groups if one represents the extreme of ignorance and the other the best intelligence. The public school and the State school should be the foundation stone of democracy. If men are differentiated here at the beginning, if we try to educate a "working class" and a "ruling class," forcing different groups into different lines without regard to individual fitness, how can we ever have democracy thereafter? Individuals will differ, but in the democracy of education groups should never be differentiated on racial (or geographical) lines. This does not mean that a man who lives in the orange groves of Florida should not be trained to different arts from the man who lives in the mining section of Alaska. That is geography and general environment and is not color or caste. The negro believes first and fundamentally in democracy of education: that we should distinguish between individuals in education, but not between colors and castes.

Second. Democracy in industry. The right to work in any line for which the individual is best prepared. The right to work and be paid for it is also fundamental. In the last analysis there could be very little democracy between the multimillionaire and the abject poor. There must be a more just and fair distribution of wealth in a democracy, and certainly this is not possible unless men are allowed to work at the occupation for which

they are best prepared. There should be no "colored" wages and no "white" wages; no "man's" wage and no "woman's" wage. Wages should be paid for the work done, for the contribution made to production. There should be no door of opportunity closed to a man on any other ground except his individual unfitness to enter that door. The most undemocratic and the most cruel thing in the whole world of work is to require of the individual man that his whole race must be proved fit before he can be regarded as fit for a particular task. No man's shoulders could bear that burden. And that same rule, strictly applied, would exclude any man of any race from any position. For every man must be permitted to do whatever he can do best. The best will serve not only the best interest of the individual, but the best interests of the community and the State. Our unpreparedness when this lamentable war was thrust upon us ought to make that plain. Just imagine, for example—and I call names uninvitedly—that when this war broke out the whole country had been like Mississippi, where a caste system was holding the majority of the population in the triple chains of ignorance, semiserfdom and poverty. If our whole country had had the character of Mississippi our nation would have been the golden goose for the Prussian. The long-headed thing for any State is to let every man do his best all of the time. But some persons are so short-sighted that they only see an object that is thrust against their noses. The American labor organizations must be rid of their color caste and industrial junkerism.

Third. Democracy in State. A political democracy in which all men are equal before the law; where there is one standard of justice, written and unwritten; where all men and women participate in the Government as citizens, subject to the same qualifications, whatever qualifications are deemed best. And the negro believes in this as much for South Africa as for South Carolina, and he hopes that his American Government will not agree with any nation, ally or enemy who is willing to make peace terms that will bind the African negro to political slavery and exploitation.

It is plain that many other evils grow out of political inequality. Discriminating laws are the mother of the mob spirit. It is utterly impossible for a political philosopher in Washington to take the position that the negro is not fit (because he is a negro) to be a member of Congress and then expect an ignorant white man in Tennessee to believe that the same negro is, however, fit to have a fair and impartial trial like that Tennessee white man. Ignorance is too logical not to see the weakness of that argument (to be convinced in that manner). I am compelled to agree with the hypothetical view of the Tennessean: that if being a negro unfits a man for holding any office under the Government for which he is otherwise fit, it unfits that same man for having a "white man's" trial in the courts. As a first move, therefore, against mob violence and judicial wrong the negro wishes a democracy without discriminatory laws. The ignorant man in Tennessee cannot be sooner convinced than the intelligent man in Washington.

Fourth. Democracy without sex-prefer-

ment. The negro cannot consistently oppose color discrimination and support sex discrimination in citizenship and democratic government. This happened to be the opinion also of the first man of the negro race in America, Frederick Douglass. The handicap which the black race has carried for several hundred years the race of women has carried for many thousands of years. This handicap is nothing more nor less than a presumption in the mind of the physically dominant element of the universal inferiority of the weaker or subject element. The arguments against the participation of colored persons and women in self-government have been virtually the same. Negroes were created for a different sphere—women were created for a different sphere; it would spoil a good field hand, it would spoil a good cook black men were ignorant, women were ignorant; negroes had no political experience women had no such experience. They forgot that experience is not got on the outside one cannot get experience on the outside. The negro expects democracy to accord the right to vote to a sensible, industrious woman rather than to a male tramp.

Fifth. Democracy in church. The preachings and the practices of Jesus of Nazareth are perhaps the greatest influence in the production of modern democratic ideas. A real Christian church is no place for the caste spirit or for snobs. The colored races the world over will have even more doubt in the future than they have had in the past of the real Christianity of any church which holds out to them the prospect of being united in heaven after being separated on earth.

Finally, the great colored races of the future will not be any more tolerant to a sham democracy than to a "scrap-of-paper" autocracy. Every man's private house and private right and private opinion must be respected; but so far as the Commonwealth, the public places and public property are concerned, there must be in a real democracy no "Jim Crowism" and segregation on mere racial lines. Under the endowments of God and nature there will be individual "spheres," but there should be no racial "spheres." Jesus' estimate of the individual soul is the taproot of democracy, and any system which discourages the men of any race from individual achievement is no democracy. To fix the status of a human soul on earth according to the physical group in which it was born is the gang spirit of the savage, which protects its own members and outlaws all others.

For real democracy the American negro will live and die. His loyalty is always above suspicion, but his extraordinary spirit for the present war is born of his faith that on the side of his country and her allies is the best hope for such democracy. And he welcomes, too, the opportunity to lift the "negro question" out of the narrow confines of the southern United States and make it a world question. Like many other questions, our domestic race question, instead of being settled by Mississippi and South Carolina, will seek its settlement largely on the battlefields of Europe.

N Y C WORLD  
AUGUST 31, 1918

"Negro" and "American."

To the Editor of The World:

In your reply to Edward B. Carter's letter you state that "the name to capitalize in this country for men of all colors is 'American.'"

Good! If the word "negro" is not a race name, why do you insist upon using it as representing a race? "American" is the word to use for citizens of this country, but even that, apparently, is too good for men of African descent.

Then again, "negro" is not a comparison of "white;" "black" is the word. As you ought to know, some so-called "negroes" are more white than black, but I suppose to an "American" they are all "negroes."

THEO. G. FARQUHARSON.

New York, Aug. 26.

"NOW IS THE ACCEPTED TIME"

Planet  
Dr. W. E. B. DuBois, in an editorial article in the July Crisis, used the following language:

Let us, while the war lasts, forget our special grievances and close our ranks shoulder to shoulder with our own white fellow citizens and the allied nations that are fighting for democracy.

On account of this language, some of the speakers at a meeting of the Washington Branch of the National Association for the Advancement of Colored People denominated him a traitor to the race, a veritable Benedict Arnold. The New York Crisis is the official organ of that great organization. We do not see that the words used justified in any particular the use of such language towards one of the best leaders that our race has produced. We admit that we would have used the following language:

Let us, while the war lasts, not forget our special grievances, but nevertheless, while protesting against them, close our ranks shoulder to shoulder with our own white fellow citizens and the allied nations that are fighting for democracy.

We use this language for the reason that this is what we are actually doing in the face of almost unbearable racial discriminations. Conditions are improving, and the attitude of Southern men towards us recently has been so gratifying that we feel disposed to do everything in our power to aid them in particular and the country in general and we are putting this disposition into actual practice.

In his patriotic zeal to serve his country Dr. DuBois may have "leaned a little too far back-ward" but this should not have been deemed to be a sufficient justification for assailing him in this manner and to consider as naught the work of a life-time.

It is this disposition that has done us as much injury as the onslaughts of our traducers. We know that now is the time to ask for privileges not extended and for rights denied. Emancipation came as a war measure. Woman suffrage in many of the States has come as a war measure. Prohibition has come as a war measure and the granting of equal rights and privileges to the colored people of the United States must necessarily come as a war measure.



While we do not like to do it at this time, this is the time to make our wants known. The increase in wages for the laboring elements and the recognition of the labor interests have come as a war measure. Brethren, now is the accepted time. Now is the time to protest and now is the time to insist upon proper recognition at the hands of the government.

We should not do this to hinder the work of the War Department, but rather as a means to help that Department and the Government upon the ground that a satisfied people can exert more energy in the work of winning the war than a disgruntled element that is feeling keenly the sting of racial discriminations and the denial of constitutional rights and privileges, to which they are lawfully and rightfully entitled.

Let us offer our services, our lives and our money to the Government whether they grant our requests or not, but on the other hand, let us not hesitate to press our plea for justice at the hands of a nation that has never appealed to us in vain.

We hope that Major Joel E. Spingarn and Dr. W. E. B. DuBois will endeavor to have Postmaster A. S. Burleson, of Texas deliver an address in which he will paraphrase the editorial utterances of Dr. DuBois in the New York Crisis and address them to the Negro-hating element of the country as follows:

Let us, while this war lasts, forget our special personal prejudices and innate antipathy to the Negroes, and close our ranks shoulder to shoulder with our black fellow citizens and the allied nations that are fighting for democracy.

Such advice coming from the President of this Republic or the Postmaster General of this nation would do a "world" of good in eliminating racial antipathies and in taking a long stride forward in the great task of winning the war.

### HUMOR AND RIDICULE.

Mr. Fullerton L. Waldo, associate editor of the Philadelphia *Public Ledger*, takes exceptions to our criticism of him in a recent editorial bearing the caption, "Ridicule for Our Soldiers in France,"

and writes:  
To the Editor of THE AGES

Your leading editorial of Saturday, September 7, is based on an entirely erroneous assumption. Both the Y. M. C. A. secretary whom I quoted and myself have nothing but the friendliest sentiments toward your race. The article in question was nothing more than a group of amusing dialect stories of the very sort your own people tell with relish on themselves. Nobody questions for a moment the bravery of the Negro troops. They have repeatedly demonstrated under fire that they are, as I have called them in the *Public Ledger*, the bravest of the brave. To construe the narration of a few humorous incidents as "a campaign to arouse race and color prejudice in the face of the enemy," is preposterous. I have so many friends of your race here in this city that I cannot permit the assertion to pass unchallenged.

FULLERTON L. WALDO,

Philadelphia, Pa.

While THE AGE believes Mr. Waldo has the friendliest sentiment toward the Negro we also are of the opinion that his education relative to what is Negro humor might be greatly improved. The trouble seems to be that Mr. Waldo is laboring under "an entirely erroneous assumption."

Putting such words as: "Nig-gah, you is suttinly the biggest bonehead I has eveh seen in all mah sperience. I'se done told you all that I know an' you doan know nothing," in the mouth of a colored captain of our army is not only absurd and incongruous as we previously pointed out, but a rank misrepresentation.

It is also a piece of news to learn that members of the race tell such stories with relish on themselves. We venture to say that nine Negroes out of every ten, whether educated or uneducated, would regard much that we have taken exceptions to as positively disgusting and humiliating, just as did the colored soldier who sent us the clipping from overseas.

Mr. Waldo says he has many colored friends in Philadelphia. Let him get the views of some of them on this subject and we feel confident that he will see a new light.

The obnoxious term "nigger" is banned in the army by the War Department. So there is no need of

our American writers, even with the best of intentions, introducing in France, where the people are entirely void of race and color prejudice, a mode of speech well known to be highly objectionable to us. Humor is humor and ridicule is ridicule; but usually when our fellow Americans want to make Sam-bos out of the race they quite often unconsciously regard humor and ridicule as one and the same.

## A CASE IN EQUITY

The Negro Is Just Like Other Men  
Wants An Equal Chance to Do a  
Man's Part—Present War Has  
Made a Scrap Heap Out of Infa-  
mous Lies About Him.

By Robert E. Jones,  
Editor New Orleans Southwestern  
Christian Advocate.

The Negro has but one purpose in the present national crisis and that is to win the war and win it fully, without any sort of compromised peace or bargain at the peace table. He is agreed and fully subscribes to the program of the nation and gives his last ounce of devotion without quiver or question to the end that the Huns may be driven to their knees and that the world shall be made safe for all times. We answered the call of the first draft with an alacrity that dumbfounded our enemies and brought our friends to their tiptoes. We supplied our quota and more. The only complaint that has arisen from these loyal and faithful Negroes is that more of them have not been able to face the enemy in the very thickest of the fight. So anxious were our boys for the fray that they spurned the positions that were practically free from danger. They much preferred the spot where bullets thickest fly.

In the draft that is now under way we will respond in like manner as we did in the first draft, and we are glad of the chance. But in all this we are frank to say that we are just men enough to be like other men and desire for ourselves, as well as for our posterity, every advantage that comes to men who offer themselves willingly on the altar of our national life.

In the first draft we received something like 1,000 officers, when our quota, figuring on a rough basis, would have been something like 6,000. These officers in the line were from the rank of Second Lieutenant to that of Captain. Even in this we have not made very large progress, from the recognition given Colored

troops in the Civil War, for even at that time there were Negroes commissioned to the rank of Captain. The Negroes in this country, and we speak now not of a small segment but for the race of twelve million, feel that the minimum request is that they should have every line officer up to the rank of Captain. The 1,000 officers who were given us in the first draft have made good. The Negro regiment that was decorated in its entirety on the Western front for its bravery was led by Colored officers. And whenever Colored officers have been placed in direct charge of troops they have had a racial pride, as well as a national pride, to defend, and they did.

On the other hand, when our qualified men are set aside and men of other races are put over our troops, our troops may fight, but they do not fight with the enthusiasm that they would if their own men were given a chance. So that in the interest of morale, as well as the efficiency of our army, we are asking that in this second draft we shall have our pro-rata of line officers, at least to the rank of Captain, if not further.

It would seem that the equity in the case would insist upon this. We know thoroughly well that it is the desire of our Negro population. Touch any element of our racial life and propound the question of "Are line officers desired?" and there is but one answer. If the French government can commission Negro men all the way up to the rank of General, why should America lag behind when we have millions of the best Negro population of the world?

We have no reason to doubt but that the government will give us another such training camp as we had at Fort Des Moines, if not a training camp then any provision to its liking that will furnish to the Negro troops of the second draft our quota of line officers, both in its entirety, as well as for the efficiency of our troops, and furthermore as a recognition of our enthusiastic loyalty to the nation in this time of its awful crisis.

We are calling attention to this fact because there are forces already at work to give us as few line officers as possible. If such a propaganda succeeds it will be at the expense of the efficiency of our army and in the interest of personal and racial advancement. The equity in the case justifies the expectation that our hopes will be realized and that our capable men of training and leadership shall be called to those places of honor and of trust, and they will make good.

There has gone to the scrap heap, never to be resurrected, that infamous lie that Negroes cannot be led by Negroes, that the rank and file do not respond to the leadership of their own. Every concrete example in the life of our race is to the contrary. In commercial, in industrial, educational, in all the walks of

our racial life, where Negroes of ability, of character, of force and of leadership have been put in command of a segment of our people there has always been a larger response and fuller results. The entire race sits up in expectancy for the announcement any day that provision has been made by which we shall be given our rightful quota of line officers. Are we to be disappointed?

N Y C HERALD  
AUGUST 29, 1918

## WHITE TRADESMEN COMPLAIN OF NEGROES' BOYCOTT

An investigation into complaints made by white storekeepers in the negro section of Harlem, above 130th street and between Fifth and Seventh avenues, that racial discrimination against them is being made by disturbing elements among the negroes in the district, was begun yesterday by James E. Smith, Assistant District Attorney, following a call to his office by Police Captain William H. Ward, of the West 135th street station. A dozen storekeeper and several policemen were subpoenaed late in the afternoon and questioned by Mr. Smith.

Two editors of a newspaper devoted to the interests of negro readers also came before Mr. Smith and were asked to explain the meaning of an editorial which is alleged to have appeared recently. The editorial substantially is as follows:—

"There are three weapons in the people's hands—the bullet, the ballot and the boycott. We recommend the boycott as the most effective in protecting the interests of the colored people."

Mr. Smith issued many subpoenas last night for white tradesmen and negro residents of the district complained of. The situation, Mr. Smith said, will be investigated thoroughly.

## OTHER VIEWPOINTS HARTFORD CONN POST SEPTEMBER 20, 1918 THE WORD "NIGGER"

Irvin Cobb, who is a Southerner, has been the negro troops abroad, and expressed the view that the old offensive designation of "nigger" will disappear from popular use. As a colloquial term "nigger" may not entirely disappear, even though it should cease to imply contempt. And even now "nigger" is not always a contemptuous term, but is frequently used good-humoredly by white people and negroes themselves. Moreover, there is often less significance in the choice of words than in the spirit that is put into them. People who are most sarcastic and icily callous or ill-natured are often careful to preserve the utmost elegance of language.—Springfield Republican.



## Racial Consciousness - 1918

PUTTING "dialect" into the mouths of Negro characters appearing on the screen has become more or less of an evil among motion picture producers, and this unfair practice of misrepresenting the race is getting to be more pronounced. Unless the scenario writer or director has the colored American saying "dis" and "dat" he seems to feel as if the line of distinction between colored and white actors has not been sufficiently drawn.

Nine out of ten colored actors selected to play parts in motion picture plays are of the ebony-hued type, for our film producers are desirous that the faces of Negro characters show black on the screen so there will be no doubt as to their racial identity. With so much emphasis laid on color there is absolutely no need of making them speak other than plain "United States."

Last week I dropped into a motion picture theatre and became deeply interested in a picture made by the Bluebird Photoplay Company. Three of the characters were played by colored actors—two men and a woman—and the only false note in their work was their inconsistent use of what purported to be Negro dialect. And maybe it was, but such language is foreign to the majority of colored Americans.

I recognized one of the colored actors as an acquaintance who, off the stage, uses good English. He would have been more at home speaking natural than trying to live up to the absurd notions of the producers as to how a Negro should talk. Then there was a colored maid who was not permitted to use a word of English correctly. Some of choicest language I ever heard was uttered by colored maids who had been fortunate to come in daily contact with educated and refined employers. If our motion picture producers really want to represent instead of misrepresent, they will put English as it is spoken into the mouths of the colored motion picture actor.

After the feature picture I saw a photoplay which dealt with foreigners escaping to the United States from Russia. One or two

immigrant characters were introduced, and everybody, although from a distant clime where a different language is spoken, used English fluently. Then I recalled the language used only a few minutes before by native American citizens who were born here and educated here, whose association has been with English-speaking Americans and who know nothing else.

The movie men very likely would tell you that they mean no harm—no disparagement—by using "dialect," that it is done more for the sake of creating comedy. But give the colored actor the proper situations and he can supply humor aplenty and at the same time use words with which he is familiar and which may be found in the dictionary.

As I have previously stated in these columns—to be able to speak Negro dialect is as much of an accomplishment for the average colored American as it is to know Spanish or French. But the movies would have the white public believe instead of being the exception it is the rule among 12,000,000 Americans.

No objection is raised to dialect "The Lime Kiln Club" and such comedy classics; but to have people 365 days in the year English in as garbled a Louis Mann or Weber is too much! Let our ragers of motion picture get busy and demand "dialect" in the future except in photoplays consistently belongs.

### ETHIOPIA AND AMERICA.

The reluctance of white Americans to accord to their fellow countrymen of a darker skin the full measure of equal nationality cropped out in another place recently. In one of the New York City high schools those students seeking employment for the summer vacation were required to fill out application cards for the Bureau of Vocational Activities of the Department of Education. In the card filled out by a colored student the instructor inserted under the head

of nationality the word "Ethiopian."

Now the father of the student in question was not ignorant of the honorable history of that ancient country of Africa, south of Egypt, but he felt that his connection with it, and necessarily his son's, was too remote to justify a claim to such nationality. He, therefore, returned the card, with the following note addressed to the principal of the high school in question:

Referring to accompanying card filled out for my son, for the Bureau of Vocational Activities, I would call attention to the fact that the classification of his nationality as Ethiopian is misleading. For three generations, at least, his ancestors were of American birth, as he is, and he should therefore be classed as American.

The correction requested was promptly and gracefully made, though, of course, the term American had to be qualified by the added adjective "colored." The instructor responsible for the original classification added the following endorsement to the note:

I knew your son was a first class American and I am aware what excellent soldiers our colored boys are making—none better for bravery and stalwart Americanism.

The obvious retort to this inconsistency would be then, why go back to ancient history to find another designation for the race, instead of plain American. The Negro is the simon-pure, unadulterated, unhyphenated American as a rule, and he is right in insisting on his title to the full status of American citizenship. The glories of Ethiopia are of the past, but America is on guard to-day.

### AFRICANS OR AFRO-AMERICANS

Please Do Not Call Us "Niggers." (By Judge McCants Stewart, of Liberia.) (Liberia, in West Africa, is the only properly constituted colored republic.) Africans and people of African descent are receiving more mention

than ever before in the British Press. Their services in the cause of the Allies bring them into special notice. The praise so generally given them is highly appreciated, but there is a thorn in the commendations when writers in describing us spell Negro with a small "n" and there is positive indignation when the terms "coon" and "nigger" are used.

There is some satisfaction however in the fact that a good writer never employs the latter expressions, unless he is an old mossback whose eyes are in the back of his head, and who, therefore, cannot see that we are no longer living in the dark days when African slavery was an acknowledged institution.

I sat last month in a meeting of fifty colored men representing West Africa, America and the West Indies and there was a unanimous expression against the use of the word Negro. The reason given was that the word is invariably spelt with a small "n" and is often replaced by the term "nigger." It was held that this term can be properly prefixed to any mean low principled representative of any race, whether white black yellow or brown and can in no way be decently used to describe a race.

The West Africans preferred to be called "Africans"; the West Indians by the geographical name of their islands, "West Indian"; and the Americans had no objection to "Negro" with a capital "N" but they preferred the term "Afro-American," which term is in common use in America. It follows the analogy Anglo-American, Franco-American, Italo-American, etc., and it is found in Funk and Wagnall's "Unabridged Dictionary" as meaning an American of African descent.

After all the reader may say, "What's in a name?" We answer "Surely, an Afro-American has as much right to object to being called 'nigger,' 'sambo,' 'darky' or 'coon' as the American soldiers have to being called 'Sammies.'" And any writer who uses those objectionable terms is either thoughtless or possesses the German spirit, which ignores the susceptibilities, the feelings and the rights of the weak and helpless.—London Daily Express.

### RESPECT FOR NEGROES.

#### An Interesting Point.

To the Editor, The African World:

Will you allow me to voice in your columns a complaint against printing the word "Negro" with a small "n," as you do in your last issue in your editorial entitled "Our Colored Troops' Valor?" But my complaint is not against your paper exclusively as the practice is a general one. I write you because I feel that, if you give publicity to my complaint, your act in that respect will have great

weight and be far-reaching.

Ethnologists have given the name "Negro" to the people inhabiting mainly Central Tropical Africa, and the term has been extended to the descendants of these people wherever living. Sir Harry Johnston applies the term "Negroids" to all persons whose Negro blood is mixed with that of some other race.

"Negro" is really a generic race name like "Aryan," and should disappear from our general nomenclature just as "Aryan" has practically done. Aryans are now generally referred to as English, French, Norwegians, etc. Negroes are really entitled to be called Nigerians, Senegalese, Dahomeyians, Congolese, etc. But my objection is not to the use of the word "Negro," but to printing it with a small "n." To my complaint in this respect there can be no answer.

After reading Colonel Roosevelt's "African Game Trails," I wrote him complaining about his use of the word "Negro" with a small "n." He replied practically admitting that it should not be done. Last month I wrote Sir Harry Johnston complaining that in one of his recent articles the words "Negro" and "Negroids" were printed with a small "n." He replied, blaming the editors, saying that no article from his pen ever carried these words with a small "n" as he regards it as perfectly indefensible to print "Negro" with a small "n" while printing the name of every race with a capital letter.

I can well understand the mental second nature, which still thinks of the Negro as a thing; but in Africa, in America, indeed, wherever found, he is working his way so rapidly and so marvelously out of the degradation of the recent centuries of slavery as to entitle him to take his place among the other races as a person, and not as a thing.

We have applied the name "Hun" to the present day Germans, but we spell neither that term nor "German" with a small "h" or a small "g." Surely the Negro who is fighting heroically in his endeavour to help make the world a better place to live in, is entitled to more respectful treatment than the Germans who are fighting to make the world a hell on earth to every free man.

McCANTS STEWART.

London, August 20, 1918.

DR. DUBOIS AND THE WAR DEPARTMENT

The New York Age in its issue of the 13th, publishes the following interesting news item:

Dr. W. E. B. Dubois, editor of The Crisis, has been appointed captain in the intelligence department of the United States Army. Editor Dubois is to be an assistant to Major Spingarn.

It is generally believed that he will resign the editorship of The Crisis.



Just why the remark was made that it is believed that Dr. DuBois will resign the editorship of The Crisis would no doubt make interesting reading. It is a fact that persons connected with the War Department are not permitted to write for magazines or the daily press without permission from their superiors in office or without having what they write scanned and censored by those in authority. If we have been misinformed relative to this state of affairs we shall be pleased to be advised of the same. In our conversations with some of the persons connected with this department of the government we have been asked not to quote them.

It may be then that the New York Age took it for granted that Dr. DuBois would resign the editorship of the New York Crisis, a position which he had filled for some time to the satisfaction of the reading public. There have been two schools of radical thought in this country among the colored people leavened by a conservative group of which the late Dr. Booker T. Washington was the most ardent exponent. The Washington mantle seems to have been either divided or has been used at one and the same time by the Hon. Emmett J. Scott and Dr. R. R. Moton, both of whom have been consistent devotees of their patron Saint, Dr. Washington, who has gone on before.

The other schools were represented by William Monroe Trotter, Esq., editor of the Boston Guardian, on the one hand, and by Dr. W. E. B. DuBois, editor the New York Crisis, on the other. Both of these leaders are connected with influential organizations. Dr. DuBois is admittedly the ablest citizen of color before the people of this country today. He belongs in the upper atmosphere of thought, so to speak, being a proverbial "book-worm" a man so well learned in letters as to make it difficult to find associates, who are able to follow him in the realms of scholastic thought to which he has for many years had ready access.

So much for that. The Administration at Washington has virtually accomplished what might have been a few months ago deemed the impossible. It has brought the National Association for the Advancement of Colored People through its officers in direct contact with the War Department which heretofore has been the hot-bed of race prejudice and social ostracisms. By the appointment

of Dr. George E. Haynes as Director of the alleged Giles B. Jackson's Bureau of Economics with Col. Giles B. Jackson left out, the "first blood" was drawn so to speak, or more properly speaking, the first success was achieved. Then Major E. Spingarn, the sponsor for the National Association for the Advancement of Colored People was appointed on the General Staff at Washington. He is a white gentleman of rare intellectual attainments.

He has succeeded in bringing to his assistance his great and good friend, Dr. W. E. B. DuBois. This seems to have met with general approval in some quarters and with much dissatisfaction in some others, if we are to judge by the reports of a meeting held by the Washington, D. C., branch of the National Association for the Advancement of Colored People, of which Dr. Archibald K. Grimke is the President. The direct cause of the outburst is chargeable to an editorial article, which appeared in the July number of The Crisis, urging the race to bury its grievances for the time being.

This is alleged to be unlike the uncompromising Dr. DuBois and is traceable to the influence of the War Department. But it is best to reproduce the report, which, we are privately informed gives but a slight idea of the passion displayed in the meeting and the violent attitude of some of the speakers, who addressed the meeting:

Washington, July 14.—The stormiest meeting ever held by the local branch of the N. A. A. C. P. here was held last Wednesday evening. Because of the question of endorsing Dr. DuBois' desire to continue as editor of The Crisis while holding a commission as Captain in the Army, assigned to duties in the Intelligence Bureau, and the matter of repudiating his editorial in the last issue of the Crisis urging the race to "bury our grievances, an exceptionally large attendance was present. Many of the speeches were radically denunciatory of Editor DuBois' alleged selfishness in desiring to draw salary from two positions and "traitor" and "Benedict Arnold" were some of the endearing terms applied to him by speakers because of his "Close Ranks" editorial in the last issue of The Crisis. The local branch here which numbers 7,000 members went on record as censuring Editor DuBois for attempting to draw salary for two positions, and for his alleged surrendering editorial in last issue of The Crisis. The local branch sustained the board of trustees of the N. A. A. C. P. in their decision reached at a meeting in New

York that Editor Dr. DuBois must choose between the editorship of The Crisis and a position with the Intelligence Bureau in the War Department; that he cannot remain editor and serve in some other capacity. In short it has been made plain to Dr. DuBois that he cannot serve two masters. It was further impressed upon him, it is alleged, that if he continues as editor of The Crisis he must continue the heretofore policy of that publication respecting rights of the race. The entire N. A. A. C. P. organization is greatly stirred over what many members claim was an abandoning of the race by Dr. DuBois.

This presents a unique situation of affairs as well as a most embarrassing one. Dr. DuBois as a patriotic citizen is virtually forced to choose between two things, either to accept the appointment and give up service to his own people, or to attempt to serve the Government and the War Department at Washington and The Crisis and the colored people of the United States in New York. Can he do both of these things at one and the same time? As for the salary, we are of the opinion from his past methods of living, he is able to expend the amounts without much embarrassment and not realize to any great extent that he has been the beneficiary of both positions.

Personally, we would like to see him drawing a compensation of ten thousand dollars per year and we refuse to discuss it from that angle. From the enactment of the espionage laws and the rulings of the Department of (in)Justice, there are but few rights and privileges left a journalist in this country anyway, and one has no specific rule of law by which he can be guided. We are all trying to promote the success of President Woodrow Wilson and those who are doing all they can to aid him in the great task that today confronts him and the nation.

What will Dr. DuBois do in the premises? He is an independent proposition and has up to this time been doing his own thinking. What conclusions has he reached and what effect will resolutions and advice have upon him, coming as they do from persons who had previously condemned his course and who have set him up to ridicule, without according to him and his friends a respectful hearing? For our own part we would be glad if we could get some of our leaders to talk less and consult more. Dr. Grimke is "true blue" so far as racial interests are concerned. Too much so, perhaps to

his own financial good. The same may be said of William Monroe Trotter and some others.

But they are necessary individuals in this great struggle and will aid us in reaching the goal towards which we are all traveling. We have been for years aligned with the so-called radicals ourselves and we can understand their feelings. But this time will bring about some conservatism and with this conservatism and wisdom, greater results can be obtained. We do not see how Dr. DuBois can properly decline the appointment to the position as a desk captain in the War Department, and we do not see how he can resign the editorship of the Crisis. We have no hesitation in saying that we hope that he will hold both positions, or at least try to hold them.

If one or the other is to be relinquished, let him retain the position of editor of the New York Crisis. But now, coming to think over the matter, we have made the same mistake that the hot-headed Washingtonians have made and attempted to dictate and advise our good friend, Dr. W. E. B. DuBois as to what he should do when he has not asked our opinion upon the subject. Dr. DuBois is his own master and upon his decision in the matter we shall rest the case and be content. Selah.

## PROTEST AT N. A. A. C. P.

### Changes Name of "Nigger War Bride Blues"

*Handwritten:* The N. A. A. C. P. has changed the name of "Nigger War Bride Blues" to "War Bride Blues".

The National Association for the Advancement of Colored People, through its secretary, John R. Shillady of New York, announces that through the efforts of the Association the publishers of a song entitled "Nigger War Brides Blues" have been induced to change the name of the song to "War Bride Blues." The letter written by the publishers in answer to the Association's protest against the original title follows:

Houston, Texas, Dec. 15, 1918.

Mr. John R. Shillady,

70 Fifth Ave., New York City.

Dear Sir:—Yours of the 7th inst. at hand and note your remarks regarding Nigger War Bride Blues.

In selecting a title for this song there was no intention on our part to reflect on the Colored race in any way and the term was never used for that purpose. The composition is a typical Southern "sob song" and owing to its originality has swept the entire South and developed into the biggest Blues hit ever published. The word that you object to is more generally used among the Colored people themselves than among the

white population, in fact, we have yet to hear any white person using this term, it being a general practice to address a Colored man as "George" if you do not happen to know him.

At no time in publishing and exploiting of this song has the thought occurred to us that we were giving cause for offense to anyone. The piece, itself, was originally published under the title of the Rice Hotel Blues. We furnished several Shrin Bands in our section with band arrangements and same played at the different Masonic Conventions at Buffalo, and Minneapolis and immediately we began to receive orders for the number. Having received a number of requests for a song arrangement we decided to issue same with words and at the same time eliminate the local title of Rice Hotel Blues. The various titles were then submitted by the composer and author but none of them we found suitable. It was by accident that the writer happening to look across the street noted that Nazimova was being featured on an electric sign at a moving picture house in War Brides and this gave us the cue for a title. The composer immediately mentioned "there is our title," and inasmuch as same was a Southern song and distinctly typical of the Colored people the suggestion was made by the authors to have the title "Nigger War Bride Blues."

It may be of interest for you to know that the writers of this letter is a Northern man, a native of Boston, with all the tradition of New England ancestry back of him regarding the Negro. In his boyhood days, time and again, has he heard his parents and grandparents tell of the stirring times in Boston when Garrison, Sumner and Phillips held the center of the stage of that time and is thoroughly acquainted with the speeches and writings of these pioneers of freedom.

We also beg to advise that a Co-director of our firm is a New Englander, a native of New Britain, Conn., and a Yale man. In conclusion we want to say that we are proud of what the Colored soldier has done in this war for world freedom and prouder still of our country for producing and developing such good citizens and soldiers. As a token of our appreciation to the Colored men we have decided to eliminate the objectionable word in question from the title of our song and hereafter will have same issued under the new title of War Bride Blues. We are now preparing to issue a new edition and will notify our printers accordingly. If you will refer to the lyrics of this song you will note that the objectionable word does not appear in same.

In conclusion we want to say that the title and song was written a spirit of humor and is not to be taken seriously by any one even with the old title. We thank you for your courteous letter.

Yours very truly,  
THOS. GOGGAN & BRO.